

TUFTS UNIVERSITY
LIBRARY



*Gift
Mrs C W Cabell of
Philadelphia*



Digitized by the Internet Archive
in 2015

<https://archive.org/details/originofbuilding00wood>

THE
O R I G I N
O F
BUILDING:
O R, T H E
P L A G I A R I S M
O F T H E
H E A T H E N S
D E T E C T E D.

In F I V E B O O K S.

By J O H N W O O D, Architect.

B A T H:

Printed by S. and F. FARLEY, And Sold by J. LEAKE: M. LEWIS, in
Bristol: W. INNYS, in *St. Paul's Church-Yard*; C. HITCH, in *Pater-*
Noster-Row; R. DODSLEY, in *Pall-Mall*; J. PINE, in *Old-Bond-street*;
and J. BRINDLEY, in *New-Bond-street, London.*

M.DCC.XLI.

1741

33524

+
NA

211

WE

THE

C O N T E N T S.

BOOK the FIRST.

Containing an Account of the RISE and PROGRESS of BUILDING, from the Creation of the World, to the Time in which Moses finish'd his Tabernacle in the Wilderness.

- CHAP. I. The INTRODUCTION. Page 3.
 CHAP. II. Of the RISE of BUILDING. p. 11.
 CHAP. III. Of the Progress of BUILDING, from its Introduction by *Cain*, 'till *Noah* began the ARK. p. 13.
 CHAP. IV. Of *Noah's* ARK, and the DELUGE. p. 16.
 CHAP. V. Of the Progress of BUILDING, from the DELUGE, 'till the Confusion of Languages. p. 18.
 CHAP. VI. Of the Progress of BUILDING, from the Confusion of Languages, 'till *Joseph's* Advancement in the Court of *Pharaoh*, King of *Egypt*. p. 27.
 CHAP. VII. Of *Joseph's* Advancement in *Egypt*, and of the Manner in which the principal Part of the Riches of the World was first collected. p. 39.
 CHAP. VIII. Of the Bondage of the Children of *Israel* in *Egypt*. p. 41.
 CHAP. IX. Of the Transition of the collected Riches of the World, from the *Egyptians*, to the *Israelites*. p. 47.
 CHAP. X. Of the Works performed by the *Israelites*, between their crossing the Red Sea, and their building the *Tabernacle* under the Direction of *Moses*. p. 49.
 CHAP. XI. Of the *Tabernacle* erected by *Moses* in the *Wilderness*. p. 52.
 CHAP. XII. of the *Urim* and *Thummim*. p. 62.

BOOK the SECOND.

Containing a Description of Speculative ARCHITECTURE; of Proportion; of Beauty; and of the various Parts of the Tabernacle.

- CHAP. I. The INTRODUCTION. p. 67.
 CHAP. II. Of ARCHITECTURE. p. 69.

The CONTENTS.

CHAP. III. Of <i>PILLARS</i> , in Imitation of Forked <i>Trees</i> , or <i>Poles</i> .	p. 70.
CHAP. IV. Of <i>ORDER</i> .	p. 71.
CHAP. V. Of <i>PROPORTION</i> .	p. 72.
CHAP. VI. Of <i>BEAUTY</i> .	p. 73.
CHAP. VII. Of the Manner in which the <i>Israelites</i> were to be instructed in the <i>LAW</i> .	p. 74.
CHAP. VIII. Of the <i>Ark</i> , <i>Mercy Seat</i> , <i>Altar</i> of Incense, <i>Table</i> , and <i>Candlestick</i> , in the <i>Tabernacle</i> .	p. 75.
CHAP. IX. Of the <i>Sockets</i> or <i>Bases</i> of the <i>Tabernacle</i> .	p. 78.
CHAP. X. Of the <i>Boards</i> and <i>Bars</i> of the <i>Tabernacle</i> .	p. 79.
CHAP. XI. Of the <i>Curtains</i> of the <i>Tabernacle</i> .	p. 81.
CHAP. XII. Of the <i>Pillars</i> of the <i>Tabernacle</i> .	p. 83.
CHAP. XIII. Of the <i>Brazen Altar</i> , <i>Laver</i> , and <i>Court</i> of the <i>Tabernacle</i> .	p. 86.
CHAP. XIV. Of the <i>Pillars</i> of the <i>Court</i> .	Ib.
CHAP. XV. Of the <i>Qualifications</i> of <i>Moses</i> .	p. 91.

BOOK the THIRD.

Containing an Account of the PROGRESS of BUILDING, from the Completion of the Tabernacle, to the Finishing of Solomon's Temple.

CHAP. I. The <i>INTRODUCTION</i> .	p. 97.
CHAP. II. Of the <i>Camp</i> of the <i>Israelites</i> .	p. 98.
CHAP. III. Of the Progress of Building during the <i>Life</i> of <i>Moses</i> .	p. 105.
CHAP. IV. Of the Progress of Building, from the <i>Death</i> of <i>Moses</i> , to the <i>Inauguration</i> of King <i>David</i> .	p. 109.
CHAP. V. Of the Progress of Building during the <i>Reign</i> of King <i>David</i> .	p. 113.
CHAP. VI. Of the Preparations made by King <i>David</i> , for the <i>Temple</i> at <i>Jerusalem</i> .	p. 116.
CHAP. VII. Of the Preparations made by King <i>Solomon</i> , for the <i>Temple</i> at <i>Jerusalem</i> .	p. 118.
CHAP. VIII. Of the <i>Situation</i> of the <i>Temple</i> at <i>Jerusalem</i> , and of the <i>Year</i> of the <i>World</i> in which that Building was begun.	p. 119.
CHAP. IX. Of the <i>Temple</i> , and the <i>Parts</i> thereunto belonging.	p. 121.
CHAP. X. Of the <i>Altar</i> , <i>Sea</i> , and <i>Laver</i> , in the <i>inward Court</i> of the <i>Temple</i> .	p. 129.

CHAP.

The CONTENTS.

- CHAP. XI. Of the *Courts* of the *Temple*. p. 130.
CHAP. XII. Of the Time *Solomon* was erecting the *Temple*, with
an Explanation of the Plan of that Edifice. p. 133.

BOOK the FOURTH.

*Containing an Account of the PROGRESS of BUILDING, from
the Completion of Solomon's Temple, 'till it arriv'd to its highest
Perfection in Asia, Egypt, Greece, and Italy.*

- CHAP. I. The INTRODUCTION. p. 139.
CHAP. II. Of King *Solomon's* PALACE, and of his other Works. p. 141.
CHAP. III. Of the Progress of Building in *Canaan*, from the
Death of King *Solomon*, to the 5th Year of the Reign of *Rehoboam*. p. 145.
CHAP. IV. Of the Progress of Building in *Egypt*, from the
Bondage of the Children of *Israel*, to the Rise of the *Assyrian* Em-
pire under *PUL*. p. 147.
CHAP. V. Of the Progress of Building in *Assyria*, from the Rise
of that Empire under *PUL*, to its Destruction by the *Medes* and *Ba-
bylonians*. p. 152.
CHAP. VI. Of the Progress of Building in *Media*, from the In-
auguration of *Deioces*, 'till it arriv'd to its highest Perfection. p. 156.
CHAP. VII. Of the Progress of Building in *Babylon*, from *Na-
bonassar*, 'till it arriv'd to its highest Perfection under *Nebuchad-
nezzar*. p. 157.
CHAP. VIII. Of *Ezekiel's* VISION of a new *Temple* and *City*,
for his Brethren, the *Jews*. p. 161.
CHAP. IX. Of the *Temple* of *Jerusalem*, as built by *Zerub-
babel*. p. 164.
CHAP. X. Of the Progress of Building in *Persia*, from *Cyrus*,
'till the Reign of *Alexander the Great*. p. 166.
CHAP. XI. Of the State of Building in *Greece*, from *Cyrus*, 'till
the Reign of *Alexander the Great*. p. 169.
CHAP. XII. Of the Progress of Building in *Italy*, from the
Burning of *Rome*, by the *Gauls*, to the Reign of *AUGUSTUS CÆSAR*. p. 174.
CHAP. XIII. Of the *Temple* at *Jerusalem*, as built by *Herod
the Great*.

The CONTENTS.

BOOK the FIFTH.

Containing a Description of the Orders of Columns; of the Forms and Proportions of Temples, Basilica's, and other celebrated Edifices of Antiquity; and of the Standard Measures of the Antients.

CHAP. I. The INTRODUCTION.	p. 183.
CHAP. II. Of the DORICK ORDER.	p. 185.
CHAP. III. Of the IONICK ORDER.	p. 188.
CHAP. IV. Of the CORINTHIAN ORDER.	p. 194.
CHAP. V. Of the general Proportion of the Accessary Ornaments of all the Kinds of <i>Columns</i> .	p. 197.
CHAP. VI. Of the particular Measures of the three <i>Orders</i> of <i>Columns</i> , and of the Names of the several Parts of those <i>Orders</i> .	p. 202.
CHAP. VII. Of the <i>Situation</i> of the <i>Pagan Temples</i> , and of the <i>Orders</i> peculiar to them.	p. 210.
CHAP. VIII. Of the <i>Forms</i> , <i>Prospects</i> , <i>Kinds</i> , and <i>Compartment</i> of the <i>Pagan Temples</i> .	p. 212.
CHAP. IX. Of the <i>Form</i> and <i>Proportion</i> of the antient <i>Basilica's</i> , <i>Halls</i> , <i>Squares</i> , and <i>Places</i> for publick Exercise.	p. 217.
CHAP. X. Of the State of <i>Building</i> in <i>Britain</i> .	p. 218.
CHAP. XI. Of the <i>Standard Measures</i> of the Antients.	p. 222.
CHAP. XII. The SUMMARY and CONCLUSION.	p. 231.

The Order of the Plates.

N ^o 1. is to follow Page	52
2. 3.	60
4. 5.	68
6.	72
7. 8. 9. 10. 11.	94
12. 13.	100
14. 15. 16. 17. 18. 19. 20. 21.	102
22. 23.	106
24. 25.	136
26.	144
27. 28.	162
29. 30.	164
31.	184
32.	206
33. 34.	208
35. 36.	210

THE
O R I G I N
O F
BUILDING:
O R, THE
P L A G I A R I S M
O F THE
H E A T H E N S
D E T E C T E D.

BOOK the FIRST.

Containing an ACCOUNT
Of the RISE and PROGRESS of *BUILDING*,
From the CREATION of the WORLD,
To the Time in which MOSES finished his Tabernacle in the Wilderness.

T H E

Origin of Building :

O R, T H E

Plagiarism of the Heathens

D E T E C T E D.

C H A P. I.

The INTRODUCTION.

AS RICHES and CAPTIVES in the early Ages of the World were the natural Effects of Conquest ; so it soon became a Rule among the People in most Nations to employ them upon Works of Building ; sometimes in Honour of their Gods ; sometimes in Honour of their Kings or Heroes ; and therefore ARCHITECTURE was held in such high Veneration and Esteem by the Antients, that the greatest Monarchs of the East made it their chief Study, in order to transmit, by some Noble Work, their Names, their Riches, and their great Atchievements to Posterity.

THE Name of *Shishak*, or *Sosistris*, King of *Egypt*, will be ever glorious (a) for the Pillars, Temples, and other Buildings which he erected in his Dominions ; as well as that of *Pul*, or *Ninus*, (b) for the stupendous Works with which he adorned the City of *Nineveh*. The Empire of the *Medes* was no sooner fixed, than *Deioces* (c) built *Ecbatana*, with a View to attract the Admiration of the World, and make himself adored by the People. *Nebuchadnezzar* (d) boasted that the Majesty of the *Babylonian* Empire, appear'd in the City of *Babylon* which he had rais'd. *Cyrus*, the Founder of the *Persian*

(a) *Herod.* l. 2.

(b) *Diod. Sic.* l. 2. c. 1.

(c) *Herod.* l. 5.

(d) *Daniel* iv. 30.

Empire, was no sooner chosen King by his Play-Fellows, than he divided them into several Orders and Offices, the first of which he (e) appointed to be his Builders; and grew so compleat an Architect himself, that, upon his Accession to the Throne, he gave the *Jews* Instructions how to build the Second Temple of *Jerusalem*. *Alexander the Great* (f) erected divers Cities, as well as single Structures, to shew the Strength, Power, and Riches of his People, and to be as so many Monuments of his Victories: And when *Julius Cæsar* began to aim at Universal Empire, He, in order to gain the Esteem of the World, and to make himself popular, (g) adorned the principal Cities in *Italy, Gaul, Spain, Asia, and Greece*, with splendid Edifices.

ARCHITECTURE thus becoming the chief Study and Delight of Princes, the most renowned in History, we need not wonder that the People of every Nation shou'd endeavour to be thought the Inventors of the Rules for building such Structures as, by their Beauty, attracted the Admiration of the intelligent World; and herein the *Grecians* bore away the Palm from all others; for being a People naturally inclined to Fiction, they so dressed up their Story of the Origin of the *Orders*, that the *Romans* very readily have given the Invention of those beautiful Parts to them, as appears by the Writings of *Vitruvius*, who thus accounts for the *Rise of Building* in general, and of *Order* and *Proportion* in particular.

MEN, (b) says he, in antient Times were born in Woods and Caverns, like the Beasts, and lived therein on the natural Produce of the Earth. At length an impetuous Wind happened to arise in a Place where Trees grew very close together, which put them into such Agitation, that the Violence with which they struck one another, caused them to take Fire: The Vehemence of the Flame surprized those People that were near it, and made them run off to some Distance, till the Tempest was over; when taking Courage they drew near the Fire again; and finding that a moderate Heat thereof was very beneficial for the Bodies of Men, they kept in this Fire with other Wood, brought thither other Men, and besides, gave them to understand what a useful thing Fire was. Thus Fire, adds *Vitruvius*, occasioned Men to assemble, to join in Society with each other, and to dwell in the same Place; and to this End, they began to make for themselves *Huts with Leaves*, others dug *Lodges* in Mountains, while some, imitating the Industry of the *Swallows*, made, with little Branches of Trees and Pieces of Clay, *Places* to shelter themselves in; in the doing of which, each one considered the Work of his Neighbour, and not only perfected his own Inventions by the Remarks he made on those of others, but every one

(e) *Herod.* l. 1.(f) *Diod. Sic.* l. 17. c. 5, 10, &c.(g) *Suet.* in *Jul. Cæsar*, c. 23.(b) *Vit.* l. 2. c. 1.

glorying in his own Contrivances, they daily communicated to each other whatever they found proper to make them succeed in their Buildings, whereby a great Progress was daily made in the good Manner of erecting Cottages; *Man being by Nature teachable and inclined to Imitation.*

THE Rise of *Order* our Author takes next into Consideration, and informs us, that *Dorus* (i) the Son of *Hellen*, and of the Nymph *Optice*, King of *Achaia* and of all the *Peloponnesus*, having formerly caused the *Temple* of *Juno* to be built in the antient City of *Argos*, that *Temple* was found by CHANCE to be the *Order* which we call *Dorick*; after which, in all the other Cities of *Achaia*, several other *Temples* were erected of the same *Order*, but at that time there were no established Rules for the *Proportions* of ARCHITECTURE.

VITRUVIUS proceeds with shewing us how *Proportion* took its Rise, and referring to the Age wherein *Dorus* flourished, or near it, tells us, That the *Athenians*, after having consulted the *Delphick* Oracle, by a common Consent of all *Greece*, sent into *Asia* thirteen Colonies, each having their own Captain, under the general Conduct of *Ion*, the Son of *Xuthus* and *Creusa*, whom *Apollo* by his Oracle had acknowledg'd to be his Son. *Ion* being entered *Asia*, conquer'd all *Caria*, and founded thirteen great Cities for the Reception of his People, who gave the Country the Name of *Ionia*, from *Ion* their Leader; in which they built several *Temples* to the Honour of the Gods: The first, which was dedicated to *Apollo Pannionius*, was made after the Manner of those they had seen in *Achaia*, and was for that Reason call'd *Dorick*; but as they did not know what Diameter was proper to be given to the Columns intended for this *Temple*, to make them sufficiently strong, to sustain the Burthen of the Edifice, and at the same time appear agreeable to the Eye, they at last took the Measure of a Man's Foot, and finding it to be in Length the one sixth Part of his Height, they fixed on that *Proportion*, and so made the Columns six Times as high as the Diameter, the Capital being comprehended. And thus the *Dorick Order* concludes our Author, was first introduced into Edifices, having the *Proportion*, *Strength*, and *Beauty* of the Human Body.

SOMETIME after this, the same People, *Vitruvius* tells us, erected the *Temple* of *Diana*, and seeking some new Form that might be beautiful for the Columns of that Structure, they at length gave them the slender delicate Shape of a Woman's Body, by making the Diameter of them the one eighth Part of their Height: They also added Bases to these Columns, made in the Manner of a coiled Rope, to resemble, in some Measure, the Dress of the Feet, common in those Times; they cut *Volutes* on the Capitals, to represent that Part of

(i) *Vit.* l. 4. c. 1.

Womens Hair which hangs in Ringlets on each Side of the Face; the Cymatiums and the Pods, they made like their Hair com'd or feathered up; and they fluted the Front of the Shafts, to imitate, in some Degree, the Plaits of a Matron's Robe. Thus they invented these two Species of Columns, the one imitating the naked, neglected Simplicity of a Man's Body; and the other the Delicacy and Ornaments of a Woman's. The Architects which succeeded to these first, and who grew more refined in their Judgments, greatly approving the Delicacy of the smaller Columns, gave seven Diameters to the *Dorick*, and eight and a half to the *Ionick*, on which they imposed that Name, because the *Ionians* had been the Inventors of it.

THE Third Order of Columns, our Author informs us, is called *Corinthian*, and represents the airy Structure of a young Girl, to which Structure that tender Age gives all the Advantage of Shape, and makes it more capable of Ornament to add to its natural Beauty. The Invention of its Capital he attributes to this ACCIDENT. A young Virgin of *Corinth*, saith he, dying when she was upon the Point of Marriage, her Nurse placed upon her Tomb, in a Basket, some small Vases which the Girl had valued in her Life-time; and that they might continue the longer without receiving any Injury from the Weather, she covered the Basket with a Tyle, which, by CHANCE, was placed on the Roots of a Plant of *Acanthus*. In the following Spring, when the Leaves and Flower-Stalks began to shoot, the Basket forced the Leaves along its Sides, which when they came to the Tyle were forced down again at their Extremities, by which they formed the Sweeps of the Volutes. The Sculptor *Callimachus*, whom the *Athenians* called *Catatechnos*, because of the great Subtility and Delicateness with which he cut Marble, passing by the Tomb, saw the Basket, and after what Manner the growing Plant had encompassed it, that new Form gave him infinite Pleasure; and he not only imitated the Manner of it in the Columns he afterwards made at *Corinth*, but established, and fixed on that very Model, the Proportions of the *Corinthian Order*, making the Height of the Capital one Diameter of the Column at Bottom.

THUS far *Vitruvius* on the Origin of Building, as well on the Rise, Progress and Perfection of the Orders of *Architecture*. His Account, he says, was (k) collected from the Writings of the most celebrated Architects of *Greece*; as *Theodorus*, who wrote of the *Dorick* Temple of *Juno* at *Samos*; *Ctesiphon* and *Metagenes*, who explained the *Ionick* Temple of *Diana* at *Ephesus*; *Phileos*, who wrote of the *Ionick* Temple of *Minerva* at *Priene*; *Ictinus* and *Carpion*, who described the *Dorick* Temple of *Minerva*, in the Citadel at *Athens*; *Theodorus a Phoecean*, who explained the Tholus (l) or Roof of the Temple at

(k) *Vit.* Preface to l. 7.

(l) The Temple of *Delphos* being burnt in the first Year of the 58th Olympiad, the Walls were rebuilt by

Spintharus, an Architect of *Corinth*, but the Roof was perfected by *Theodorus*. Vide *Filèbien's* Lives of the Architects, p. 20.

Delphos; *Philo*, who treated of the Proportions of Temples, and of the Arsenal which was built in the Harbour of *Pireus*; *Hermogenes*, who wrote of the *Pseudo-Dipterick* Temple of *Diana*, of the *Ionick Order*, at *Magnesia*, and of the *Monopterick* Temple of *Bacchus* at *Teos*; *Argelius*, who described the *Corinthian* Proportions and the *Ionick* Temple of *Æsculapius* at *Tralles*; and *Satyrus* and *Phyteus*, who wrote of the *Mausoleum*. Our Author likewise compiled his Account from the Writings of the less eminent among the *Grecian* Architects, as *Nexaris*, *Theocydes*, *Demophilos*, *Pollis*, *Leonides*, *Silanian*, *Melampus*, *Sarnacus*, and *Euphranor*, who all wrote of the *Precepts* and *Proportions* of *Architecture*; and in the Performance of his elaborate Work he so well succeeded, that his Books are the only ones on *Architecture* which have been transmitted down to Posterity; they have been a Guide to all our Modern Writers on the Subject of Building; and he himself hath obtained, by those Books, the Name of, THE FATHER OF ARCHITECTURE.

THE CHANCE OF FORTUNE which superintended the Rise of every Thing curious in *Architecture*, as above, was, under all its Appellations, esteemed by the Antients as a DIVINE POWER, (m) and no less than GOD alone. And indeed if we examine into the Writings of the most eminent Authors of antient History, as well Sacred as Profane, we shall find them all confess, that the *Knowledge* our Ancestors first had in Arts and Sciences, *was given them immediately by GOD*. And therefore tho' *Vitruvius* lays it down as a Principle, that *Mankind are by Nature teachable, and inclined to Imitation*, he has nevertheless declared, they were above Three Thousand Years before they, even by CHANCE, did any thing worthy to be recorded, and that many Centuries pass'd before another Step was taken towards Perfection in their Works of *Architecture*; for *Hellen* (n) flourished in the Year One Thousand and Forty-Three before *Christ*, *Callimachus* became eminent in the (o) Sixtieth Olympiad, and had for his Contemporary *Ctesiphon*, (p) the first Architect of the Temple of *Diana*, and consequently the Inventor of the *Ionick Order*; so that from the Time of the Rise of the *Orders* under *Dorus* the Son of *Hellen*, to their Perfection under *Callimachus*, supposing *Hellen* to reign twenty Years, and *Dorus* to build his Temple immediately after his coming to the Throne, was just four hundred and eighty-six Years.

THIS Account, which *Vitruvius* has collected, however specious it may appear from its remaining still, in a great Measure, uncontroverted, has its Foundation in the HOLY SCRIPTURES, for therein we shall find it most expressly declared, that Mankind at first dwelt in a (q) Garden of Trees, quited the Place of their original Abode thro' an

(m) *Plin.* l. 27. c. 3. *Æc.* *Æc.* *Æc.*

(n) *New. Chro.* p. 14.

(o) *Filebien's Lives of the Archit.* p. 22.

(p) *Rollin on the Arts and Sciences*, vol. 1. p. 138.

(q) *Gen.* ii. 9.

(*r*) impetuous Wind, was kept out of it by the (*s*) Fire that ensued that Wind, in the third Generation began to build Huts to dwell in, and that it was above two thousand five hundred Years before they had any Idea of *Order* in Building, the first Structure that is mentioned by the Sacred Writers to be erected with Pillars being the *Tabernacle* built by *Moses* in the Wilderness by the Directions of GOD; after which the Heathens began to erect *Temples* to their Idols; for we read of divers of them subsequent to the *Tabernacle*, but not of one before it; and tho' by this Structure the Form of *Order* was introduced into the World, yet we don't find that the Pillars in it were made according to any of those *Proportions* which were afterwards established for these essential Parts of a beautiful Building.

IMMEDIATELY after the Completion of the *Tabernacle*, *Moses* (*t*) marshalled the whole Body of the *Israelites* into five Camps; Himself as General, with *Aaron* his Brother, and *Aaron's* Sons pitched their *Tents* before the East Front of that Edifice; the rest of the Tribe of *Levi* encamped facing the North, South, and West Parts of the same Structure, and had *Eleazar* for their Captain. The rest of the People formed four detached Camps; namely, the Camp of *Judah*, the Camp of *Rueben*, the Camp of *Ephraim*, and the Camp of *Dan*. The first of these Camps consisted of the Tribes of *Judah*, *Issachar*, and *Zebulun*, and was so placed as to face the East Front of the *Tabernacle*; the second contain'd the Tribes of *Rueben*, *Simeon*, and *Gad*, and was station'd fronting the South Side of the *Tabernacle*; the third comprehended the Tribes of *Ephraim*, *Manasseh*, and *Benjamin*, and was fixed over against the North Side of the *Tabernacle*; and the fourth included the Tribes of *Dan*, *Asher*, and *Naphtali*; and made the Rear of the whole Army, being placed at the West End of the *Tabernacle*: Every Tribe had its own proper Captain; so that there were thirteen Captains over the whole Body of the People, with *Moses* for their General.

THE People thus disposed, *Moses*, after consulting GOD, began to march with them towards the Land of *Canaan*, and was succeeded in the general Command by *Joshua*; who being entered *Canaan*, soon conquer'd it; the People built themselves several Cities to dwell in; and when they were established in Peace, they erected divers *Temples*; the first, which was built by King *Solomon*, and dedicated to GOD, was made after the Manner of the *Tabernacle*; and some of the Pillars in that Temple were six Times their Diameter in Height; for a Line of twelve Cubits did encompass either of those in the Porch about, and each Pillar, the Capital comprehended, was twenty-three Cubits high, of which the Lilly Work of the Capital

(*r*) *Gen.* iii. 7. As the Motions of the Spirit are. in Holy Scriptures, set forth by Wind, this may be well deem'd impetuous, when Man had so highly offended GOD: His Voice must then break the Cedars, divide the Flames of Fire, *i. e.* the Lightning, and shake the

Wilderness; so powerful the Psalmist, *Pf.* xxix. 5, 7, 8. declares the Voice of the Lord to be.

(*s*) *Gen.* iii. 24.

(*t*) *Numb.* ii. 3.

was four Cubits, or very near one Diameter of the Pillar : And thus *Order* was not only reduced to a certain *Proportion*, but all the *Orders* were brought to their Perfection after the Space of Four Hundred and Eighty-Six Years and a Half, from their first Introduction into Edifices ; this being the exact Period between the Time in which *Moses* built the *Tabernacle*, and the Completion of the *Temple* by King *Solomon*.

THUS far Sacred History on the Origin of Building, as well as on the Rise, Progress and Perfection of the *Orders of Architecture*. We will now see how these two Accounts stand when fairly stated together.

VITRUVIUS tells us, That Men at first were born in Woods and Caverns, like the Beasts, and lived therein on the Fruits of the Earth.

VITRUVIUS says, That an impetuous Wind happening to arise, it pushed the Trees in a certain Wood with such Violence against one another, that by their Friction they took Fire ; which drove Mankind out from amongst them : This caused Men to assemble together, to live in the same Place, and to make *Huts* to dwell in ; *some with Leaves*, others with Branches of Trees and Pieces of Clay ; while some dug Lodges in the Mountains.

MOSES tells us, That after God had created Man, he planted a Garden with many Trees in it, and therein placed him to dress it and to keep it, giving him for his Sustenance every green Herb, and the Fruit of every Tree but that of the Knowledge of Good and Evil.

MOSES says, That Man having disobey'd God's Commands, his Nature was instantly chang'd ; as soon as he found it, *he covered himself with Leaves* ; and when he heard the Voice and Motion of his Maker, *i. e.* an impetuous Wind, attended with Thunder and Lightning, he hid himself under the Trees ; God instantly drove him out of the Garden of *Eden*, and placed Cherubims with flaming Swords at the East End thereof, to prevent his Access to the Tree of Life, and thereby make his new State immortal. After this, when *Adam* had a Grandchild born, his Son *Cain*, who had taken up his Abode in Obscurity in a strange Land, which he called *Nod*, in Allusion to his Vagabond State, began to build *Huts* for his Family to dwell together in one collected Body.

VITRUVIUS adds, When Men were assembled, and had invented many Things concerning the good Manner of building *Cottages*, each one gloried in his own Performance, and communicated to his Neighbour the Knowledge he had attained.

VITRUVIUS goes on with telling us, that *Dorus* having built a *Temple* in the antient City of *Argos*, that *Temple* was found by CHANCE to be of the *Order* which was afterwards call'd *Doric*; after which several other *Temples* were erected of the same *Order* in the neighbouring Cities, but at that Time there were no Rules observed for the *Proportions* of *Architecture*. The Form of this first Specimen was afterwards copied in a *Temple* built in another Country, when entirely conquered by the People of thirteen Colonies, each having their own Captain, under the general Conduct of one Leading Man; and the Pillars were then adjusted after *Proportions* taken from the Human Body.

THE *Ionians* built themselves new Cities in *Caria* after their Conquest of that Country.

THE *Corinthian* Capital, according to *Vitruvius*, was equal in Height to the Diameter of the Column.

THE Time between the Rise of *Order* under *Dorus*, and its Perfection under *Callimachus*, according to Profane History, amounts

MOSES adds, That *Cain's* Family thus living together, invented many Arts: At length they united with the rest of the World, and so the People in common built the *Ark*.

MOSES goes on with telling us, That he built a *Tabernacle* by the Direction of God, with many Pillars in it; and though he describes the Proportion of almost every Thing, says nothing as to the Dimensions of the Pillars; after which the *Philistines* and other neighbouring People erected *Temples* in Imitation of it. The Form of this first Specimen was afterwards copied in a *Temple*, built in another Country, when entirely conquer'd by the People contained in the Twelve Tribes of *Israel*, and the *Levites*, making thirteen Colonies, each having their own Captain, under the General Conduct of one Leading Man; and the Pillars were then adjusted by *Proportions* agreeing with some in the Human Body.

THE *Israelites* built themselves new Cities in *Canaan* after their Conquest of that Country.

THE Capitals of the Brazen Pillars in the Porch of *Solomon's Temple*, were each four Cubits high in Lilly-Work, which was very near the Diameter of those Pillars.

THE Time between the Rise of *Order* in the Structure of the *Tabernacle* built by *Moses*, and its Perfection in the *Temple* erected by

amounts to Four Hundred and Eighty-Six Years.

by King *Solomon*, according to Sacred History, amounts to Four Hundred and Eighty-Six Years and a half.

Now since *Vitruvius* attributes the Rise of Building to CHANCE, which under all its Appellations was esteemed by the Antients to be no less than GOD alone; and since his Account, from whatever Authors collected, agrees with what is contained in the Writings of *Moses*, and the succeeding Penmen of the HOLY SCRIPTURES; and since the most eminent Authors of Antient History, in many Instances, own, that the *Knowledge* our Ancestors first had in Arts and Sciences, *was given them immediately by GOD*; we purpose, in the following Sheets, not only to weigh and consider, the Origin, Progress, and Perfection of Building, so as to make an Account thereof consistent with Sacred History, with the Confession of the Antients, with the Course of great Events in all Parts of the World, and with itself; but, from Time to Time, to point out the *Plagiarism of the Heathens*; and then, to shew, that the *Dignity* to which *Architecture* was rais'd by the Grandeur of the *Egyptian*, the *Assyrian*, the *Median*, the *Babylonian*, the *Persian*, the *Grecian*, and the *Roman Empires*, was not comparable to the *Lustre* with which it first shined in the Sacred Works of the *Jews*.

C H A P. II.

Of the RISE of BUILDING.

THE most certain, plain, and probable Account, that can be gathered of the Rise of Building, seems to be from the Sacred Text, wherein *Moses* tells us, it happened immediately after the Birth of *Enoch*, for as soon as *Cain's* Wife bore him that Child, *Cain*, who before dwelt at large in the Land of *Nod*, made Choice of a certain Place in that Land for the future Abode of Himself and Family; and in Token of this Regulation of his Affairs, He not only named his Son *Enoch*, which signifies disciplined and well regulated, but (a) built a City, and called it by the same Name; 'till then the Mosaic History is silent, as to the Habitations of Mankind, tho' it treats particularly of their Food, of their Cloathing, and of their Manner of Life.

THE Rise of Building being thus ascertained by Sacred History, we may very safely fix its Commencement with the Beginning of the

(a) *Gen. iv. 17.*

Third Generation of the World, when only three Male Persons were in it, instead of drawing Conjectures of its Origin from the uncertain Accounts of Profane Writers.

How uncertain those Accounts are, tho' collected by the most Authentick Naturalists and Historians of Antiquity, will appear from what *Diodorus Siculus* (*b*) has delivered under this Head: Men, say the Naturalists and Historians, at first led a rude and brutish sort of Life, wandered up and down in the Fields, and fed upon Herbs and the natural Fruit of the Trees, being as yet *Naked*, without *Houses*, and unacquainted with the Use of *Fire*. Those Men having no Idea of laying up their Food, nor Barns or Granaries where to deposite the Fruits of the Earth, many thro' Hunger and Cold perished in the Winter: But, being in Process of Time taught to provide for themselves, they fled into *Caves* in the Autumn, and laid up such Fruits as were proper for their Nourishment and Support: Coming afterwards by Degrees to the Knowledge of the Usefulness of *Fire*, and of other Conveniences, they began to invent many Arts, and such Things as were further useful and beneficial to Mankind.

THUS, from Sacred and Profane History it appears, that Mankind had no artificial Place of Dwelling in peculiar to their Nature, (*c*) as the Birds have, and that their Reason and Knowledge for many Ages extended no further then just to enable them to provide for themselves the common Necessaries of Life.

As the Habitations peculiar to the People of the East in the first Ages of the World had the Appellation given them of *Nests*, so it seems more than probable, that *Cain* took the Idea of Building from the wonderful Contrivance of Nature in the Works of the Birds, and that *Enos* gave his Son the Name of *Cainan*, signifying *the Builder of a Nest*, when he copied *Cain's Huts* in order to preserve the Memory of his Building.

THAT the first Builders formed their *Houses* in Imitation of the Birds *Nests* is attested by many, and particularly by *Democritus*, who most expressly declares that Men originally imitated the *Swallows*, and formed themselves *Huts* to dwell in, in Resemblance of their *Nests*: He is followed by *Vitruvius*, and their Opinions are confirm'd by *Gellius*, who is lastly approved by *Pliny*, in his Recital of what he has said under this Head, namely, that (*d*) *Doxius*, *the Son of Cælus*, *devised the first Houses that were made of Earth and Clay, taking his Pattern from Martins and Swallows Nests*.

(*b*) *Lib. i. c. 1.*

(*c*) What can we call the Principle which directs every different Kind of Bird to observe a particular Plan in the Structure of its Nest, and directs all of the same Species to work after the same Model? It cannot be *Imitation*; for though you hatch a Crow under a Hen, and never let it see any of the Works of its own Kind, the Nest it makes shall be the same, to the laying of a

Stick, with all the other Nests of the same Species. It cannot be *Reason*; for were Animals indued with it to as great a Degree as Man, their Buildings would be as different as ours, according to the different Conveniences that they would propose to themselves.—*Speator*, No. 120.

(*d*) *Plin. l. 7. c. 56.*

Now if we take that Sort of *Hut* which was made with Poles set in a Circular Manner at Bottom, and meeting together at the Top in the Manner of a Cone or Sugar Loaf, with Sods of Turf, or Pieces of Clay put round about them to keep out the Wind and Weather, it will not only resemble the Form of a *Swallow's Nest*, but appear to be the most antient and universal *Cottage* described by Writers on this Subject; and of this Kind we may suppose those *Huts* to have been, of which the City of *Enoch* at first consisted.

FROM the Place of Man's first Abode, as well as from his first Essay in Building, we may collect two *Principles of Architecture*; the one regarding the Shelter, the other the Security of his Person. The First received its Origin at the Time of the *Fall*, when Man, ashamed of his Disobedience, *screened himself under Trees*; the Second took its Birth in the Third Generation, when *Cain*, in fear of Reprisals for the Murder of his Brother *Abel*, *built Huts to keep his Family in one collected Body*, thereby to enable him to prevent the other Part of the Issue of *Adam* from taking that Vengeance upon him which the Nature of his Crime deserved. *Convenience of Shelter* was therefore the *First Principle of Architecture*, and *Strength the Second*: Dreadful Effects of Disobedience to GOD!

C H A P. III.

Of the PROGRESS OF BUILDING, from its Introduction by *Cain* till *Noah* began the ARK.

THAT *Cain's* Design in Building was to keep his Posterity together for his Defence is very clear, not only from his distinguishing his Son and City by the Name of *Enoch*, to show the *Discipline and Regulation of his Family*, but from his calling his Grandson *Irad*, a Name which denotes *an Heap of Empire*: And therefore as the Fugitive Race of this Man encreased, one may suppose they formed their new *Huts* more strong and more commodious than at First, and so made them after that general Manner described by antient Authors; wherein Forked Sticks were set upright in the Ground, with Poles laid upon them, and reversed both Ways so as to make a Covering, and the Intervals interlaced with Boughs, Reeds, or Straw, and then plaistered with Clay, or such like Materials; because the Skeleton of this Kind of *Cottage* when covered with Skins, or Cloths, forms a *Tent*, of which the Descendents of *Cain* were the Inventors.

THE Condition of *Cain's* Family upon their Encrease will best appear by an Etymological Enquiry into their proper Names, and as *Mebujael* signifies *smitten of GOD*, *Methusael* *sollicitous for Death*, and *Lamech* *Poor and Low*; so one may look upon *Cain's* Family for Five Generations as struggling with extream Poverty; but when *Lamech* had his three Sons *Jabal*, *Jubal*, and *Tubal-Cain* born, he conceived Hopes, at the Birth of every one of them, of seeing better Days; all these Names denoting *Produce and wordly Possession*.

ACCORDINGLY *Moses* tell us, (a) That *Tubal-Cain* invented the Smiths and Founders Art, which enabled him to make Instruments for Men to labour and work with; the good Effects of this appeared in the next Generation; for the Sons of his Brother *Jabal* contrived moveable *Tents*, and applied themselves to the keeping of Cattle in such Places as were convenient for Pasturage; at the same Time the Sons of his other Brother *Jubal* studied Musick, and invented the Harp and Organ. Contemporary with the Sons of *Jabal* and *Jubal*, were *Lamech* and his Brothers, the Sons of *Methuselah*, in the Ninth Generation from *Adam* by his Son *Seth*, as appears by the following Table.

I *Adam.*

2 <i>Cain.</i>	2 <i>Seth.</i>
3 <i>Enoch.</i>	3 <i>Enos.</i>
4 <i>Irada.</i>	4 <i>Cainan</i>
5 <i>Mebujael.</i>	5 <i>Mabalaleel.</i>
6 <i>Methusael.</i>	6 <i>Jared.</i>
7 <i>Lamech.</i>	7 <i>Enoch.</i>
8 <i>Jabal, Jubal, Tubal-Cain.</i>	8 <i>Methuselah.</i>
9 Sons of <i>Jabal</i> and <i>Jubal.</i>	9 <i>Lamech.</i>
	10 <i>Noah.</i>

IF we consider the State of *Seth's* Family from the Names of each Descent, we shall find that *Seth* looked upon himself as a mortal Man full of Diseases in Body and Mind; and therefore from these low Thoughts named his Son *Enos*, which implies all these Things. *Enos* observing the Policy of *Cain*, began to build for the Accommodation of his Family, and so called his Son by the Name of *Cainan*, (b)

(a) *Gen. iv. 22.*

(b) That the Sons of *Seth* were Builders, appears from *Josephus*, who tells us in his *An. l. 1. c. 3.* That these People were the first that made their Observations upon the Motions of the Heavens, the Courses and Influences of the Stars; and having been foretold by *Adam* of an Universal Deluge, and Conflagration to come, they erected two Pillars, one of Brick, the other of Stone, which they were sure would be Proof, one or other of them, against either Fire or Water. Upon these Pillars, adds *Josephus*, they engraved the Memorials of their Discoveries and Inventions, there to remain for the Benefit of Ages to come; and least the Tradition of the

Science it self shou'd be lost for want of a Record. *Sanchoiathon*, in copying *Moses's* Account of the Transactions of the first ten Generations, has manifestly transposed the Works and Inventions of the Younger Line to the Elder Line; for when the Elder Family grasp'd so much at Empire, as the Name of *Irada* imports, or in *Sanchoiathon's* Expression, when they seized on whole Mountains to enlarge their Possessions, *Enos* began to build; his Work became a fifth remarkable Transaction of the People of the first Ages, and his Name was transposed to *Hysuranus* in *Sanchoiathon's* Catalogue, where he stands as the Inventor of Huts made of Reeds and Rushes in the fifth Generation.

signifying

signifying the Builder of a Nest. *Cainan* was *eminent for his Piety*, and therefore named his Son *Mabalaleel*. *Mabalaleel* was the true Descendent of his Father, and had such an high Idea of GOD, that as soon as he had a Son born, he *dedicated him to GOD*, and called him *Enoch*, a Name implying his *Dedication*.

ENOCH's naming his Son *Methuselah*, shewed the Notion he had of his own *Triumph over Death*, which that Name implies; but *Methuselah* did not tread in his Father's Steps, but soon became mean and abject in his Opinion of Things, and as such named his first Son *Lamech*; whose Brothers observing how GOD had prospered the Family of *Cain*, in giving them a numerous Issue, Cattle in Abundance, and in making them the Inventors of so many curious Arts; these Reflections, and the *exquisite Beauty of their Females*, made them soon grow desirous of *uniting with them*; but their first Step towards this *Union* was, by forcibly taking the fairest of their Women for Wives; which they might very easily have done, since the *Manner of Cain in dwelling together in fixed Habitations*, was alter'd, and his *Posterity*, in the Ninth Generation of the World, *lived promiscuously in moveable Tents*.

THIS Act of Violence alarmed the old People, the Women especially, who apprehended nothing less than Death and Destruction: But *Lamech*, the Seventh in Genealogy from *Adam* by *Cain*, called his Wives to him, and thus endeavour'd to remove their Fears: *Have I*, says he, *slain a Man to incur the Judgment of GOD, and to make Atonement with the Loss of my own Life? You know*, continues he, *the Blood of our Ancestor Cain was to be avenged seven Fold on whoever should kill him for the Murder of his Brother Abel: Now for me, who am quite innocent of such an heinous Crime, to be destroyed, will inevitably draw down the Judgment of GOD on my Murderers, and Vengeance will be taken on them seventy and seven Fold for it.* With these and the like Arguments, he allay'd their Fear; and in a short Time both Families seem to have been perfectly united; and in that Manner they continued till the Issue of these Marriages grew up to Manhood. Then *Moses* (c) describes them as striving for Dominion and Power, each one endeavouring to be Lord over the other till they had *corrupted the whole Earth with their Violence*, till they had raised to themselves the Names of *Mighty Men*, and till they had incurr'd GOD's Determination to *extirpate and destroy them* after One Hundred and Twenty Years should be expired.

(c) *Gen. vi. 4.*

C H A P. IV.

Of *Noah's* ARK, and the DELUGE.

WHEN the Antediluvian World was growing near its Period, GOD directed *Noah* to (a) make an *Ark* of *Gopher Wood* Three Hundred Cubits in Length, Fifty in Breadth, and Thirty in Height. This Vessel He order'd him to rub over with Pitch both Inside and Outside, to divide it into Lower, Second, and Third Stories; to subdivide every Story into Rooms, or Nests, and to place a Door in the Side, with a Window above in the Space of a Cubit. In which *Ark* He promised to preserve him and his Family, with some of all the other Creatures, from the *Deluge*, to propagate their respective Species in a new World.

THE Area of the three Stories of this stupendous Structure was near two Acres and a half; when immersed in Water to half its Height, it would force away about Five and Twenty Thousand Tun of that Fluid; and therefore must be of a Burden and Capacity sufficient for what was to be preserved and contained therein, as *Mons. Lamy* and other modern Writers have very clearly demonstrated. The Question that will naturally arise here, is, How such a Work could be performed in an Age so early, when even now, the making so large a Vessel would be a Miracle? To this *Moses* has furnished us with a very full and effectual Answer: For previous to the Building of this *Ark*, he acquaints us, That GOD ordained that such mechanical Arts as should be necessary for the Accomplishment of it, should be invented: To which End *Tubal-Cain* instructed many People how to work in Brass and Iron; and the Sons of his Brother *Jabal* contrived *Tents* for the People to dwell in; whereby the Business of a Smith, as well as that of a Carpenter, was made familiar by the Time *Noah* wanted Hands to begin the *Ark*: Which *Ark* *Noah* set about when a general Amity among the People seem'd to have been established, and when those People seem'd to have had Regard to nothing but their Luxury: For (b) in this Condition the *Flood* came and destroyed them, after *Noah* had happily accomplished the *Ark*, and secured Himself and such others within it as GOD directed to be preserved.

THE *Deluge* began about four Years, one Month, and sixteen Days, after the Death of *Lamech*, the Father of *Noah*, (c) upon the

(a) *Gen.* vi. 14.
(b) *Matt.* xxiv. 38.

(c) *Gen.* vii. 11.

seventeenth Day of the Second Month, in the Six Hundredth Year of *Noah's* Age, and in the One Thousand Six Hundredth and Fifty-sixth Year of the World; for GOD upon that Day caused all the Fountains of the great Deep to break up, and the Windows of Heaven to open, so that it rained incessantly for forty Days and forty Nights; and the Waters prevailing on the Earth soon bore up the *Ark*, destroyed every living Creature, and, in (d) One Hundred and Fifty Days, increased above the highest Hills full (e) fifteen Cubits. The *Ark* thus borne up, floated upon the Surface of the Waters, till the seventeenth Day of the Seventh Month, and then it rested on the (f) Mountains of *Ararat*; which seems to imply, that it drew fifteen Cubits of Water, or very near it, because two Days after this, on the nineteenth Day of the Seventh Month, the *Flood* began to abate.

THE Waters were one hundred and fifty Days returning off the Earth; for *Noah*, upon the three hundredth and ninth Day after his going into the *Ark*, removed the Covering of it, and (g) beheld the dry Ground, which happened eight Days after the *Dove* had brought him in an Olive Leaf.

WHEN the Earth was perfectly dried, GOD directed *Noah* to come out of the *Ark* with his Family, and all that were in it. These Orders were given him upon the twenty-seventh Day of the Second Month, in the (h) six hundredth and first Year of his Age: So that from the Time of his going into the *Ark*, to the Time of his coming out, was three hundred, and sixty-five Days, presuming that the Months then in Use were Civil Lunar ones consisting of (i) thirty, and twenty-nine Days, alternately: And therefore the Product of the Earth, that was destroyed by the *Deluge*, was propagated again after the *Flood*, at the very same Season in which the Course of Nature was stop'd before it.

IT is not improbable, but from this Account the *Egyptians* settled their Solar Year at three hundred and sixty-five Days; that Revolution of Time, according to *Herodotus*, (k) being ascertained by them, which Sir *Isaac Newton* says (l) was done in the Reign of *Ammon*, who was Cotemporary with *King David*.

IT may not be improper in this Place to observe, that *Methuselah* must have been destroy'd by the *Deluge*; for he was born (m) in the Six Hundredth and Eighty-Seventh Year of the World, two hundred and forty-three Years before the Death of *Adam*, and he died (n) in the nine hundredth and sixty-ninth Year of his Age; consequently in

(d) *Gen.* vii. 24.

(e) *Ib.* vii. 20.

(f) *Ib.* viii. 4.

(g) *Ib.* viii. 13.

(h) *Ib.* viii. 14.

(i) See *Lamy's* *Introd.* l. i. c. 5.

(k) l. 2.

(l) *Newt.* *Chro.* p. 79.

(m) *Adam* begat *Seth* at 130, *Seth* begat *Enos* at 105, *Enos* begat *Cainan* at 90, *Cainan* begat *Mabalaleel* at 70, *Mabalaleel* begat *Jared* at 65, *Jared* begat *Enoch* at 162, and *Enoch* begat *Methuselah* at 65. All which Numbers added together make 687, the Year of the World in which *Methuselah* was born, *Gen.* v. 3. to 21.

(n) *Gen.* v. 27.

the One Thousand Six Hundredth and Fifty-Sixth Year of the World, and in that very Year in which the *Flood* was upon the Earth. Therefore *Methuselah* did not live to see the Years of his Life compleat, as others in the Line of the Patriarchs did, but was cut off by the DELUGE with the rest of Mankind, as a Token of GOD's Displeasure for His Diffidence in His Mercies; if we may form a Judgment of *Methuselah's* Idea of Things by his giving his Son the Name of *Lamech*, a Name which implies a Distrust of the Divine Goodness in providing for Him.

C H A P. V.

Of the PROGRESS of BUILDING, from the DELUGE till the Confusion of Languages.

AS soon as *Noah* came out of the *Ark*, he (a) *built an Altar to GOD*, which was the first that ever was erected, and of which any Mention is made in Scripture; He then took of every clean Beast, as well as of every clean Fowl, and offered a whole Burnt Offering thereon, for the Great Deliverance of Himself and Family from the *Deluge*: GOD then blessed him and his Sons; He promised that they should be fruitful, and *commanded them to replenish the Earth*.

WHEN *Noah* had made an End of his Offerings to GOD, he began to be an Husbandman; and as his Family grew up, he instructed them in the Manner of cultivating the Ground. At length, when they were encreased to a considerable Number, he directed the Issue of his Sons to separate, and every one to take a different Parcel of Land to improve for the Maintenance of his own Family, in order to *replenish the Earth*, as GOD had expressly *commanded them to do*.

ACCORDINGLY we find that the whole Male Issue of *Noah's* three Sons, together with their Wives and Female Children, (b) departed from the Eastward, and travelled into the Land of *Shinar*, where they found a most beautiful and fertile Plain, whose natural Produce was (c) two hundred, and sometimes three hundred Fold; its Soil was proper for Bricks, and it yielded a Slime that was fit for Mortar.

(a) *Gen. viii. 20.*

(b) *Ib. xi. 2.*

(c) *Herod. l. 1.*

AT the Time of this Migration all Mankind were of (*d*) one Language, and of one Speech: By which we apprehend that they Worshipped GOD in the same Manner according to the Example and Instruction of *Noah*, who undoubtedly imprinted on the Minds of his Offspring the *Hope* of a full Redemption, by (*e*) *the Seed of the Woman*, from the Sin brought upon the Human Species by the Transgression of our First Parents, whose Disobedience not only made them subject to Death and Diseases, but debar'd their Access to the *Tree of Life*, till the *Person* signified by that *Tree* should appear again, in *the Seed of the Woman*, to mediate for them with GOD, and thereby restore them to that *Life* which they had forfeited.

BUT alas! no sooner were these People got from under the Tuition of their Progenitors, than their *Hopes* of the Redemption were lost, and they began to address themselves to GOD by the Heavenly Bodies, or One of that Order, as the promised Mediator between GOD and them; since this was, by, almost, the unanimous Consent of the Learned, the first Species of Idolatry Men formed to themselves; and these People were undoubtedly the first Idolators: For before the *Flood* neither the *Mosaic History*, nor the Meaning of the proper Names therein, do give us the least Idea of this enormous Crime; but on the contrary, every Circumstance in that *History* contributes to shew us that the great Offence which Men then committed, to bring on the *Deluge*, was their UNITING together, after GOD had separated *Cain* from the Rest of Mankind for the Murder of his Brother *Abel*, and had laid upon him the heavy Curse, *that when he tilled the Ground it should not yield its Strength to him*, for that barbarous, and inhuman Action.

THE Necessity of a Mediator between GOD and Man, says the Learned *Dean Prideaux* (*f*), was a general Notion, which obtained among all Mankind from the Beginning. And their Notion of the Sun, Moon, and Stars, being, That they were the Tabernacles, or Habitations of Intelligences, which animated those Orbs, in the same Manner as the Soul of Man animates his Body, and were the Causes of all their Motions; and that these Intelligences were of a middle Nature between GOD and them, they thought these the properest Beings to become Mediators between GOD and them. And therefore the Planets being the nearest to them of all these Heavenly Bodies, and generally looked on to have the greatest Influence on this World, they made Choice of them in the first Place for their GODS-Mediators, who were to mediate for them with the Supreme GOD, and procure from Him the Mercies and Favours which they prayed for, and accordingly they directed Divine Worship unto them as such. *And here began all the Idolatry that hath been practis'd in the World.* They first Worshipped them *per Sacella*,

(*d*) *Gen.* xi. 1.

(*e*) The Right Rev. Doctor *Sherlock* in his Third Discourse of Prophecy, tells us, That Christian Writers

apply this to our Blessed Saviour, emphatically styled here *the Seed of the Woman.* *Gen.* iii. 15.

(*f*) *Con.* Part 1. lib. 3.

that is, by *their Tabernacles*, and afterwards by Images also. By these *Sacella*, or *Tabernacles*, they meant the Orbs themselves, which they looked on only as the *Sacella*, or *Sacred Tabernacles*, in which the Intelligences had their Habitations. And therefore when they paid their Devotions to any one of them, they directed their Worship towards the Planet, in which they supposed he dwelt. But these Orbs by their Rising and Setting, being as much under the Horizon as above, they were at a Loss how to address to them in their Absence. To remedy this, they had Recourse to the Invention of Images, in which, after their Consecration, they thought these Intelligences, or inferiour Deities, to be as much present by their Influence as in the Planets themselves, and that all Addressees to them were made as effectually before the one, as before the other. *And this was the beginning of Image-Worship among them.* This Religion first began among the *Chaldeans*, which their Knowledge in ASTRONOMY helped to lead them to; the Professors of it had the Name of *Sabians*, and the Remainder of this Sect, which still subsists in the East, pretend to have had their Name from *Sabius*, a Son of *Seth*. These *Sabians* in the consecrating of their Images, adds our Author, used many INCANTATIONS to draw down into them from the Stars those Intelligences, for whom they erected them, whose Power and Influence, they held, did afterwards dwell in them.

LET us now Return to the *Mosaic History*, and if we strictly examine into what the People did when they got into the Land of *Shinar*, it will manifestly appear that they not only address'd themselves to the Host of Heaven, but came to a Resolution to raise a Town and to consecrate it unto Them. There they likewise resolved to build themselves a City; and there they determined to live together in one united Body, the Land for Fertility being a second Garden of *Eden*.

THIS Project *Josephus* (g) attributes to *Nimrod*. And *Moses* tells us that the People were apprehensive of a Disunion, but to prevent it, resolved to raise the projected Town so high as to make the Top thereof conspicuous to the whole Country around it, that it might be a MARK to direct such as should wander too far abroad, or such as should, upon their Increase, be obliged to occupy a greater District of Land, than was necessary for their present Subsistence, where to assemble for Civil or Religious Purposes. For as *Monfieur Lamy* (h) observes what is rendered in Scripture, (i) Let us make us a NAME, may also signify, Let us make us a SIGN or a MARK.

BUT whoever was the Projector of this Scheme, most certain it is, that it was unanimously approved; for the People instantly began

(g) *Ant.* l. i. c. v.
(h) *Intro.* l. i. c. iii.

(i) *Gen.* xi. 4.

to make and burn Bricks; with which, and with the Slime the Place naturally yielded, they not only built a Tower and several Houses contiguous to each other: But put themselves entirely under the Government of *Nimrod*, who by this Means became a (*k*) *Great Man*, and as such was constituted *the first King*.

THE Building of this City and Tower, as well as the raising of *Nimrod* to the State of Sovereignty, are Truths which the *Mosaic History* plainly shew: But it may be asked, how it appears by that *History*, that the People in their Journey from the Eastward to the Land of *Sbinar*, lapsed into such Idolatry, as that of the Worship of the Heavenly Bodies? To this we answer, That the proper Names given to the Children of the Second Descent, after the *Deluge*, points out to us, many remarkable Transactions in that Journey, and such as seem to amount to a Demonstration, That the People did not go directly from the Eastward into the Land of *Sbinar*, but wandered up and down, for many Years, in search of a fertile Part of the Earth, before they got to that fruitful Plain, and had intestine Quarrels amongst them, to pervert their Belief of the true G O D, and thereby lead them into those Abominations which they committed, in paying Divine Honours to the *Planets*: Let us therefore take a short View of those Names, and see what can be gathered from thence, in Support of our Conjectures.

WHEN *Canaan* had his first Son born, he was in great *Prosperity*, as may be gathered from the Name of *Sidon*, which he gave to that Son: But before the Birth of his second Son, *Heth*, *Adversity*, or the Apprehensions thereof, had seized him, most likely from that bitter (*l*) Imprecation which his Grandfather denounced against him, and from *Noah's* sending forth, at the same Time, that little Colony of People which departed together from the Eastward; then *Canaan* could have nothing but the melancholy Prospect of being a Servant of Servants to his Brethren; since the Name of *Heth*, carries with it all the Apprehensions of *Fear and Terrour*, *Adversity* can suggest.

THESE dreadful Apprehensions did not long continue, for as soon as *Canaan* had a third Son born, his Spirits revived; his *Fear* of the Effects of *Noah's* Curse was turned into *Contempt*, and he then thought, that he should soon be able, by the Help of his three Sons, to repel Force by Force, if his Brethren should offer to enslave him; since he gave this Son the Name of *Jebus*, which imports the highest *Contempt* of worldly Matters.

THESE Thoughts soon stir'd up *Canaan* into an Actual *Rebellion* against such as he had been told shou'd Lord it over him, and in Token thereof, he named his fourth Son *Amorrhæus*. *Victory attended him*, and he made Peace with his Brethren upon his own Terms,

(*l*) *Gen. ix. 25.*

as the Name of *Girgas*, which he gave to his fifth Son, imports. After this, all the People travelled together in Search of better Land than they had hitherto possessed, 'till they arrived in the Plains of *Shinar*; at which Time *Canaan* seems to have had a sixth Son born; since the Name of *Hivi*, given to that Son, expresses the Fertility of that Land, as bringing (*m*) *Life*, or *Subsistence*, to him, whose Existence, after the Birth of his eldest Son, had been one continued Scene of Fatigue and Trouble. And thus the Journey of this Colony of People, from the Eastward to *Shinar*, appears to have been performed between the Birth of the first and sixth Son of *Canaan*.

IF we were to examine into the Meaning of all the Names given to the People of the second Descent, we might discover, in a great Measure, the Conduct of the whole Lives and Transactions of the immediate Offspring of *Noah's* three Sons. But this would be too great a Digression from our Subject; and all that is necessary for us further to observe, as conducive to *Architecture*, is, that *Gomer*, the eldest Son of *Japheth*, seems to have studied *the Nature of Herbs in the Cure of Distempers*, since he gave his second Son the Name of *Ripbath* to imply it; tho' this Conjecture carries the Origin of *Medicine* one Generation higher than the Time in which *Sanchoiatho* places it. *Javan*, the fourth Son of *Gomer*, collected *precious Stones*, and examined into *the Nature and Properties of them*, as the Name of *Tarshish*, given to his second Son, implies. *Mizraim*, the second Son of *Ham*, applied himself to *Astronomy*, and formed a *Sphere*, in Token whereof he gave his seventh Son the Name of *Caphtorim*. And lastly, *Aram*, the fifth Son of *Shem*, gave his third Son the Name of *Gether*, which implies a *Vale of curious Researches*, to perpetuate the Enquiries of his Cotemporaries.

COMMENDABLE too had those Researches been, if, in their Consequence, they had not estranged Men from GOD, and caused them to adore the *Creature* instead of the CREATOR. But no sooner had *Mizraim* began to contemplate on the Motions and Effects of the Sun, Moon, and Stars, than the People imagined them, as *Maimonides* in his Treatise upon the Origin of Idolatry observes, to be created by GOD, to govern the World, and to serve him as so many *Ministers*; whence they concluded, it was their Duty to give them Honour, and accordingly they worshipped those Bodies, first by their *Orbs*, and then by their *Images*, which they undoubtedly exhibited on the Top of their Tower, on a Pole or Bough, in the Shape of Globes, suspended in the same Manner as those Globes were, which represented the Sun, Moon, and Stars, in the *Daphnephorian* Festival of the *Greeks*. This Festival, and the Occasion of it, the Learned Author of *Archæologia Græca*, hath described in the following Words:

(*m*) *Gen.* xlv. 5. *Deut.* xx. 19, and 24, 7. *Mark* xii. 44: *Luke* xxi. 4, &c.

THEY, the *Bæotians*, adorned an Olive-bough with Garlands of Laurel, and various Sorts of Flowers: Upon the Top of it was plac'd a Globe of Brass, from which hung other lesser Globes: About the Middle were fix'd to it Purple Crowns, and a Globe of smaller Size than that at the Top: The Bottom was cover'd with a Garment of Saffron-colour. The Uppermost Globe was an Emblem of the Sun, by whom they meant *Apollo*, that plac'd diametrically under it, signified the Moon; the lesser Globes represented the Stars; and the Crowns, being sixty-five in Number, were Types of the Sun's annual Revolution, which is compleated in about the same Number of Days. The Bough thus adorn'd, was carry'd in Procession; the Chief in which was a Boy of a beautiful Countenance, and good Parentage, whose Father and Mother were both living: He was apparell'd in a sumptuous Garment, reaching down to his Ancles: His Hair hung loose and dishevell'd; on his Head was a Crown of Gold; and upon his Feet Shoes, call'd *Iphicratidæ*, from *Iphicrates* an *Athenian*, the first Inventor of them. It was his Duty to execute at that Time, the Priest's Office, and he was honour'd with the Title of Laurel-bearer. Before him went one of his nearest Relations, bearing a Rod adorn'd with Garlands: After the Boy follow'd a Choir of Virgins, with Branches in their Hands: And in this Order they proceeded as far as the Temple of *Apollo*, firnamed *Ismenius*, and *Galaxius*, where they fung Supplicatory Hymns to the God. These Ceremonies were first practis'd upon this Account: The *Æolians* that inhabited *Arne*, and the adjacent Territory, being advis'd by an Oracle to relinquish their old Seats, and to seek their Fortunes, made an Invasion upon the *Thebans*, who at the same Time were besieg'd by the *Pelasgians*: It happened to be near the Time of *Apollo's* Festival, which was religiously observ'd by both Nations; wherefore a Cessation of Arms being granted on both Sides, one Party cut down Laurel-boughs in *Helicon*, the other near the River *Melas*; and, as the Custom was, carry'd them in their Hands, in Honour of *Apollo*. On the same Day there appear'd in a Dream to *Polematus*, General of the *Bæotian* Forces, a young Man, who presented him with a compleat Suit of Armour, and commanded that every ninth Year the *Bæotians* should make solemn Prayers to *Apollo*, with Laurel in their Hands: About three Days after this Vision, he made a Sally on the Besiegers with such Success, that they were forc'd to quit their Enterprize: Whereupon he caus'd this Festival to be instituted.

WE were willing to give, in this Place, the full Description of the *Daphnephorian* Festival, to shew, That to the Image of the Sun, the Antients added those of the Moon and Planets as his Attributes. And it is worth observing, That they also added to the Image of the Sun, Figures to express his supposed annual Revolution; for the Crowns which encircled the Globes, pointed out, as Monsieur

Banier, in his Mythology of the Antients, writes, The Days of the Year: So the *Persians*, according to *Quintus Curtius*, prefigur'd the Number of Days in their Year by three hundred and sixty-five Youths, cloathed in Scarlet, who followed the *Magi* that carry'd the *Sacred Fire*, upon Silver Altars, in the Front of their Army.

BUT to return to our Subject: So infatuated were the People upon their Arrival in *Shinar*, That as they concluded the Heavenly Bodies were set in the Firmament to be as so many *Ministers* to GOD; so, by Parity of Reason, they thought those Bodies must have *Ministers* here on Earth; and as such *Mizraim* deputed his Son *Caphtorim* the *Minister* of the *Sun*, *Moon*, and *Stars*; and his Brethren believed him to be such. *Ouranus*, says *Sanchoiatho*, had four Sons, one of whom was named *Cronus*, and this had seven Sons, the Youngest of whom, at his Birth, was, according to the Learned *Doctor Cumberland*, consecrated a GOD. This is just what the Scripture Names suggest, for *Ham* had four Sons, one of whom was named *Mizraim*, and this had seven Sons, the Youngest of whom, at his Birth, became the *Representative of the Planetary World*; and was not only distinguished by a Name importing their Habitation in the Heavens, but invested with a Power of making every seventh Son, in all succeeding Generations, a Partaker of his Divine Influence. Hence the Origin of the seventh Son; and hence all the Vertues attributed to him arise.

THIS Interpretation of the Scripture Names, discover to us the Source of the Art *Magick*, which according to *Pliny* (n), took its Rise by *Physick* under Pretence of preserving Health, and curing Diseases. This, says he, was soon cloaked with *Religion*; and then to Medicinal Receipts and Religious Ceremonies, the Skill of *Astrology*, and the *Mathematical Arts* were added to compleat the *Magical System*.

PHYSICK had its Rise by the Researches of *Gomer*, who from thence, had the Care of Men's Health; then came to his Aid, *Caphtorim*, the Agent of the Planets, whose *Intercession* with those Bodies, added much to the Efficacy of *Medicine*; and with these were mixed the *Astronomical Enquiries* of *Mizraim* to seduce Mankind, and bind their Senses, as *Pliny* observes, with three sure Chains, still made stronger by the Patriarch *Salah*; for the Prophectical Blessing of the Seed of the Woman, descending from his Progenitors to him, He looked upon himself to be the *Minister* of the SUPREME GOD, as *Caphtorim* was of the Planets; and therefore relying on his Power, he not only undertook, by INCHANTMENTS, to draw down from Heaven such Intelligences as were required on these Idolatrous and *Magical* Occasions; but glorying in his diabolical Practices, he gave his Son the Name of *Heber*, to perpetuate

(n) Lib. xxx. c. 1.

them, that Name denoting an INCHANTER; and most probably gave *Sanchoiatho* Occasion to say, that CHARMS were invented in the thirteenth Generation, from the first Man.

THESE Abominations of *Salah*, seem to have brought upon the Descendants of *Arphaxad* the Name of *Chaldeans*, i. e. *Demons*; and their diabolical Practices so allured the People, that no Set of Priests were ever more esteemed than those *Chaldeans*, since, as *Diodorus Siculus* (*o*) observes, They held the same Station and Dignity in the common Wealth of *Chaldea*, (the Land of *Shinar*, as *Josephus* (*p*) writes, taking that Name from them) as the *Egyptian* Priests did afterwards in *Egypt*: That is, (*q*) they were next to the King in Honour and Authority; they were always at his Elbow, as the Chief of his Council, to assist, advise, and instruct him; they were free from all Taxes and Impositions, and they held a third Part of all the Land, for the Maintenance of themselves, and for the publick Sacrifices: So that the Heads of the Patriarchal Line did not become less eminent, in the third Age after the *Flood*, than the Descendants of *Ham*; since *Salah* commenced a *Spiritual Governour*, at the same Time that *Nimrod* became a *temporal Ruler of the People*, and *Caphtorim* the *Agent of the Planets*.

FROM this System of Government, the Colony of People that came into the Land of *Shinar*, seem to have taken the Name of *Sabeans*, since that Name imports, a general *Conversion* from one Religion to another; which was really the Case of those People: For the ALMIGHTY looking down from Heaven, and Surveying their Works, said, *Behold the People are One, and they have all one Language*; the Meaning of which, we conceive to be, That they had instituted in *Shinar* a new Kind of Worship, different from that which they followed when they left their Ancestors; since *Moses*, previous to their setting out from the East, describes *all Mankind to be of one Language*; but after their Arrival in *Shinar*, he speaks only of (*r*) *those very People*, and not of Mankind in general.

THIS new Language, says *Moses*, so highly offended GOD, that he caused a Diversity in it, about the Time of the Birth of the first Son of *Heber*; who, in all Probability, gave that Son the Name of *Joktan*, to transmit to Posterity, the *Disputes* and *Contentions*, which then arose among the People. These Disputes and Contentions grew to so high a Pitch, by the Time *Heber* had a second Son born, that their City, forty Years after the Period of its first Foundation, (for so long *Eusebius* says it was Building, or encreasing) had the Name of *Babel*, signifying *Confusion*, given to it, to perpetuate that Disorder.

(*o*) *Lib. ii. c. 3.*
(*p*) *Ant. l. i. c. 7.*

(*q*) *Diod. Sic. l. i. c. 6.*
(*r*) *Gen. xi. 6.*

THIS Diversity of Worship soon caused a Migration from *Babel*, for *Asbur*, with Part of the People, left that City and went into *Assyria* in Search of a new Place of Habitation. At that Juncture *Heber* had a Son born, which he named *Peleg*, to eternalize *the Division of the Earth*. This fell out one hundred and one Years after the *Deluge*, so that allowing *Eusebius's* Account, of the Time *Babel* was about, to be true; it fixes the Beginning of that Work sixty one Years after the *Flood*, and six Years before the Birth of *Heber*. These six Years was a Time sufficient for the first Colony of People that came into the Land of *Shinar* to build themselves Habitations in: To raise their Tower as high as was necessary to make it conspicuous to the whole Country, which for many Miles was both flat and low, and to establish a new Method of Worship among them.

THREE other Migrations from *Babel* followed that of *Asbur's*; and those that went into *Assyria* did not settle together, but divided themselves into four Bodies, and fixed their Abode in four different Places. All this was done before the Birth of *Reu*, the Son of *Peleg*, and most probably by the one hundredth and fifteenth Year after the *Deluge*, as we shall endeavour in the next Chapter to prove: For at present our Design is only to shew, That as there were but seventy Male Persons when the Earth was totally divided, so their Number must have been many less fourteen Years before, when the Division was First begun. And if we still ascend to the Time when the City of *Babel* was set about, forty Years before the Division of the Earth began, the People then in the World won't appear to be so numerous, nor the Work of *Babel* so stupendous, as is generally supposed.

THE City and Tower of *Babel* cou'd not be the Work of above thirty or forty Men, and therefore that City must appear, to all considerate People, but as a little sorry Village; the Tower can't be conceived bigger than one of the Crosses common in Country Places; and *Nimrod's* Dignity cou'd not exceed that of a Master over thirty or forty Workmen. And it is not unlikely but from the Tower of *Babel*, the High Places in Scripture, and also our Crosses and May-Poles had their Origin. For the High Places (*a*) were adorn'd with Images, representing the Sun; and the First of May was the Day on which our antient *Druids* held their great Festival to BEAL, or the Sun, therefore to this Hour, says Mr. *Toland*, The First of May, is, by the Aboriginal *Irish*, and also by the Highlanders of *Scotland*, call'd, *La BEALTEINE*, or *the Day of BELEN's Fire*; and the Poles set up on this Day, as well as the Crosses, were intended only to exhibit the Image of the Sun, with such other Ornaments as were carried in Procession at the *Daphnephorian* Festival of the *Greeks*.

(a) *Asa* took out of the Cities of *Judab* the High Places, and all the Sun Images. And *Josiah* caused all the Altars of *Baalim* to be taken down, and the Sun

Images that were on high over them he cut down. 2 *Chro.* xiv. 5. and xxxiv. 4.

BUT suppose the City magnified, the Tower exalted, and *Nimrod* dignified with all the Characters of Royalty equal to what the lofty Manner of Expression, peculiar to the Eastern People, can suggest; what is all this Magnificence, what is all this Honour, in Comparison of the everlasting Reproach annexed to it? *Nimrod was a mighty Hunter before the LORD*, that is, *he was a great Persecutor of the Primitive Religion of the World*, and, by his Authority, drew all Mankind, that were near him, into Idolatry. But alas! how soon were his Schemes confounded, and he himself divested of the one-half of his Subjects? even in the tenth Part of a Man's Age! For GOD looking upon what they were doing as the highest Profanation, confounded their Language, and dissipated the People from the fixed Place of Habitation they had proposed to themselves. Or in other Words, GOD caused them to have such confus'd Ideas of their new Religion, that they were no sooner become unanimous in it, than they fell into Dissensions, and every Family was for adopting a Method of Worship of their own.

By the *Tower of Babel*, which was erected to shew the *Piety of Man*, *Architecture* receiv'd a *third Principle*: And as that *Tower* was built for the Habitation of some Existence of a superior Nature to Man; so the Work itself appears evidently to have been intended to be expressive of Him for whom it was erected: But as the Builders of that *Tower* had a false Idea of GOD, all their Representations of celestial Things ended in nothing but CONFUSION.

CH A P. VI.

Of the PROGRESS of BUILDING, from the Confusion of Languages, till *Joseph's* Advancement in the Court of *Pharaoh*, King of *Egypt*.

GENERAL Society having been render'd ineffectual by the Dissensions that arose at *Babel*, Mankind remov'd themselves into various Regions to inhabit, and formed themselves into two little Empires. *Asbur*, the second Son of *Shem*, went into *Assyria*, and there built the Cities of *Nineveh*, *Rehoboth*, *Calab*, and *Resen* to reside in, which perfected his Designs, as the Name of the last City imports. But *Nimrod* continued at *Babel*, and preserved his Sovereignty there over the Rest of the People, some of whom he disposed of in the Cities of *Erech*, *Accad*, and *Calneh*, in
the

the Land of *Shinar*; and so compleated his little Empire, the Name of the last City importing *the Consummation of his Scheme*.

THE Disperſion from *Babel*, and the Completion of theſe ſeven new Cities, by which the Diviſion of the Earth was finiſhed, we may, with certainty, circumscribe with the Birth of *Peleg*, and that of his Son *Reu*, between which there was juſt thirty Years; for the Name of *Reu* is not in *Moses's* Liſt of the People between whom the Earth was divided; ſo by Conſequence he was not then born.

To come yet nearer to the Year of *Peleg's* Age, when the Diviſion of the Earth was perfected, we muſt obſerve, that when *Alexander the Great* took the City of *Babylon*, *Caliſthenes* the Philoſopher found, in that City, Aſtronomical Obſervations of nineteen hundred and three Years backward, from that Time, which he ſent into *Greece*, to his Maſter *Ariſtotle*, as *Simplicius* (*b*), from *Porphry*, writes.

Now theſe nineteen hundred and three Years carries us back, by Dean *Prideaux's* Calculation, to the fourteenth Year of *Peleg's* Age; from whence it will appear evident, that by that Year there was not only ſufficient Time for the People to build and ſeat themſelves in the ſeven new Cities, as above; but for *Heber* to have had thirteen Grandſons, ſince he was then forty-eight Years old.

THESE little Empires having been thus ſettled, about the one hundredth and fifteenth Year after the *Flood*, there is no doubt but the People, at that Time, ſome how recorded their Knowledge of the Heavenly Bodies; which, in all Probability, was what *Caliſthenes* found, as above, and conſiſted chiefly in the Discoveries of *Joktan*, who ſeems to have been not only a Competitor with his Brother *Peleg* for the Prophetical Bleſſing, but abſolutely to have aſſumed it, as the Heir apparent of *Heber*.

THE *Chaldeans*, according to *Diodorus Siculus*, (*c*) held that the Sun, Moon, and five Planets, which they call'd Interpreters, were the chief Intelligences under the Supreme GOD; and that under the Courſe of thoſe Planets there were thirty Stars, which they call'd Counſelling GODS; fifteen of whom obſerv'd what was done under the Earth, and the other fifteen took Notice of what was tranſacted upon the Earth, and in the Heavens. Thoſe thirty Stars, they ſaid, had their Habitations in the Circle of the *Zodiack*, that twelve of them were the Chief, and that through them the ſeven Planets ran their Courſe; the Sun in a Year, and the Moon in a Month. Twelve of thoſe Stars towards the North-Pole, and twelve towards the South-Pole, they termed Judges of all Things; and aſſign'd

(*b*) De Cœlo. l. 2.

(*c*) Lib. 2. c. 3.

such as we do see to the Living, the Other which we do not see to the Dead. They also held that two of those Stars were Messengers, and said, That once every ten Days one of the highest Order descended to them that were of the Lowest; and that again another ascended from those Below, to those Above, and so alternately and successively: By which Means the counselling GODS above the Horizon, were fourteen in Number, with a Messenger; and the like below the Horizon.

WE will now examine whether the Names given by *Joktan* to his Children, will open to us any Part of this System; and if they shou'd, we may conclude it more than probable, That such Things as those Names point out, were the Observations which *Calisthenes* found, as above.

JOKTAN, claiming the Prophetical Blessing, as above, set up for a *Prophet*, and named his first Son *Almodad*, to shew that such as wanted any Thing from GOD, must apply themselves to Him, as his *Minister here on Earth*: And to make himself more Venerable, he separated his Family from the Rest of the People, as the Name of *Sbeleph*, given to his second Son implies. He then set *Death and Destruction* before Mankind, as may be gather'd from the Name of *Hazarmaveth*, given to his third Son; that Name signifying the very opposite to *Almodad*: And therefore *Joktan's* Design appears to have been, to set Life and Death before the People; that, by being obedient, or disobedient to him, he might obtain for them the Benefits of the Former; or get them condemn'd to suffer the Inflictions of the Latter.

OUR *Prophet*, or *Legislator*, next declar'd under whom it was that he acted; and as it is highly probable, that the *Sun* had been before taken for the promis'd Mediator between GOD and Man; so *Joktan's* Hypothesis was to make the *Moon* that Mediator, as being the nearest of the Heavenly Bodies to the Earth; therefore he named his fourth Son *Jerah*, which signifies the *Moon*, and so adopted that Luminary the chief *Minister* under the Supreme GOD; and he himself became her *Representative* here on Earth: As such *Joktan* soon began to celebrate her Beauty, and her Power over the World, and he named his fifth Son *Hadoram*, to denote it. He then consider'd her *Motions*; and the Certainty he attain'd of them, seems to be express'd by the Name of *Uzal*, given to his sixth Son. *Joktan*, in the next Place, reduced the *Moon* to an Image; which he seems to have made in the Shape of a *Palm Leaf*, to imitate her *Crescent*; and at the same Time to shew, by that *Leaf*, that the *Moon* determin'd the *Months of the Year*, of which the *Palm-Tree* is the most proper Emblem, that *Tree budding every Month*: and all these Things are implied by the Name of *Diklah*, which he gave to his seventh Son.

IT is not improbable, but *Joktan* discover'd, That the *ebbing and flowing of the Sea*, was govern'd by the *Moon*; since the Name of *Obal*, given to his eighth Son, seems to point it out; be that as it will, so great, and so curious, were his Discoveries, that, by them, he made the People believe him to be a *Person sent from GOD to be a Father to them*, as the Name of his ninth Son, *Abimael*, implies; infomuch that by the Time that he had a tenth Son born, the People came into his Scheme of Religion; in Token whereof he not only named that Son *Sheba*, to import their *Conversion*; but declar'd him his Successor, as *Minister to the Moon*; and accordingly endow'd him with all her Influences.

BUT it may be asked how this will appear? To which we answer, That the Name of *Sheba* also signifies *the seventh*; and as he was the seventh Son born to *Joktan*, after he pretended that the *Moon* was the Chief of the Heavenly Bodies; so it seems probable, that *Joktan* attributed the same Vertues to *Sheba*, which *Mizraim* had ascrib'd to *Caphtorim*, whereby he became invested with a supernatural Power. *Joktan* having thus nominated a Successor in his Ministry, he seems next to have instituted the Ceremony of *repenting in Sackcloth and Ashes*, as a Preparatory to his interceding with the DEITY in the behalf of Men, in Token whereof he call'd his eleventh Son *Ophir*; a Name which imports a Humiliation in *Ashes*. The People thus prepar'd, *Joktan*, to shew his Converse with the *Moon*, seems to have undertaken to animate the Image of that Luminary, or its Basis, that it might return Answers to Questions ask'd; since the Name of *Havilah*, given to his twelfth Son, and that of *Jobab*, given to his thirteenth Son, intimates so much; those Names signifying *one that makes Responses*, and *one that speaks out of a Hollow Place*.

THIS Trick, of animating inanimate Things, was an Invention of as remote Antiquity as the Division of the Earth, if we may give Credit to what *Sanchoiatho* writes; for he tells us, That the God *Ouranus*, contriv'd Stones which moved, as having Life: And this was the Origin of all those Idols represented by *Cubes*, of which it would not be difficult to shew, That every Nation in the World had One. The *Chiun*, *Remmon*, *Rimmon*, or *Remphan* of the *Moabites*; the *Arnon* of the *Amorites*; and the *Ambre* of the *British Druids* was no more than a *Chest*, or *Hollow Place*; or the Representation of a *Chest*, some how animated; as the Meaning of those Names plainly intimates.

Now as *Joktan* studied the Nature of the *Moon*, and seems to have represented her by the *Palm-Tree*, or a *Leaf* of that *Tree*; and as the Astronomical Learning of the *Chaldeans*, consisted chiefly of the Knowledge of the Courses of the *Moon*; 'till something more Certain shall appear, we may conclude, That the Months of the Year,

Year, and the Days of the Month, were emblematically express'd by *Joktan*, in his Image; which he seems to have perfected, as well as his System of Religion, about the Time of the Birth of *Jobab*, and was, most undoubtedly, what *Callisthenes* found as above: And we are the more inclin'd to believe that *Joktan's* Discoveries were recorded at this Time, tho' they were made five or six Years before, because the Cities of *Resen*, and *Calneh*, were the last that were built; and had those Names given them to import a *Completion* of the Designs which had been formed when the People, at *Babel*, fell into Dissensions with one another.

SHEBA becoming the Successor of his Father, he undoubtedly propagated the Religion founded by him; and therefore that Sect of Idolators, call'd *Sabeans*, might derive their Origin from *Sheba*. Thus the *Sabeans*, consider'd as Adherents to a particular Religion, or as Descendants from a particular Person, had their Rise, as the Learned *Dean Prideaux* observes, among the *Chaldeans*; and not from an imaginary *Sabius*, as the Remainder of that Sect, now in the East, pretend.

As the Division of the Earth was compleated after the Birth of *Jobab*; so the Number of Males which Peopled the seven new Cities, together with those that remained at *Babel*, were precisely Seventy; which will more clearly appear by the following Table of their Names, extracted from the tenth Chapter of *Genesis*.

<i>JAPHETH</i> begat	1	<i>Gomer</i> , the Father of	1	<i>Askenaz</i> ,
	2	<i>Magog</i> .	2	<i>Riphat</i> .
	3	<i>Madai</i> .	3	<i>Thogarmah</i> .
	4	<i>Javan</i> , who begat	1	<i>Alisbah</i> .
	5	<i>Tubal</i> .	2	<i>Tarshish</i> .
	6	<i>Meshech</i> .	3	<i>Kittim</i> .
	7	<i>Tiras</i> .	4	<i>Dodanim</i> .

These are the Descendants of *Japheth*, amounting to 14.

<i>SHEM</i> begat	1	<i>Elam.</i>	1	<i>Salah</i> , who begat	1	<i>Heber.</i>	
	2	<i>Asshur.</i>		<i>Arphaxad</i> , who begat			
	3	<i>Arphaxad</i> , who begat					
	4	<i>Lud.</i>					
	5	<i>Aram</i> , the Father of					
			1	<i>Uz.</i>			
			2	<i>Hul.</i>			
			3	<i>Getber.</i>			
			4	<i>Mash.</i>			

- 1 *Heber* begat 1 *Peleg*.
 2 *Joktan*, the Father of 1 *Almodad*.
 2 *Sheleph*.
 3 *Hazarmaveth*.
 4 *Jerah*.
 5 *Hadoram*.
 6 *Uzal*.
 7 *Diklah*.
 8 *Obal*.
 9 *Abimael*.
 10 *Sheba*.
 11 *Ophir*.
 12 *Havilah*.
 13 *Jobab*.

These are the Descendants of *Shem*, amounting to 26;

- HAM* begat 1 *Cush*, the Father of 1 *Seba*.
 2 *Havilah*.
 3 *Sabtab*.
 4 *Raamah*, who begat 1 *Sheba*.
 5 *Sabtecha*. 2 *Dedan*.
 6 *Nimrod*.
 2 *Mizraim*, who begat 1 *Ludim*.
 3 *Phut*. 2 *Anamim*.
 3 *Lehabim*.
 4 *Naphtuhim*.
 5 *Patrusim*.
 6 *Castubim*.
 7 *Caphtorim*.
 4 *Canaan*, who begat 1 *Sidon*.
 2 *Heth*.
 3 *The Jebusite*.
 4 *The Emorite*.
 5 *The Girgashite*.
 6 *The Hivite*.
 7 *The Arkite*.
 8 *The Sinite*.
 9 *The Arvadite*.
 10 *The Zemarite*.
 11 *The Hamathite*.

These are the Descendants of *Ham*, amounting to thirty in Number; which being added to the twenty-six Descendants of *Shem*, and to the fourteen of *Japheth*, compleats the Number of Seventy.

JOSEPHUS,

JOSEPHUS (*d*) gives us the same Catalogue of the SONS of *Japheth*, *Shem*, and *Ham*, with this Difference only, That *Japheth* had a Grandson less, and *Ham* a Grandson more than is mention'd in the above Table. So that we may be assur'd, that there were no more than seventy Males between whom the Earth was divided after the *Flood*; and these seventy People being dispos'd of in eight Cities, make it evident, that the Name of City was given to any Place, where a few Families took up their Abode, and that an Empire was constituted by a few Cities; a City (*e*) soon became a Kingdom, and the Place of Residence for a (*f*) single Family, formed a Town. Such was the Original of Towns, Cities, Kingdoms, and Empires, while the Earth was replenishing after the *Flood*.

NIMROD, and *Asbur*, having set the Example of universal Empire at *Babel*, and *Nineveh*; the same Desire prevail'd in the succeeding Ages of the World, and in about three Centuries (*g*) *Che-dorlaomer*, King of *Elam*, had five Kings that were Tributary to him; and *Tidal* was a King of Nations. So that the Peace of the World being thus broke, People began to remove to a greater Distance from one another; which proved the Foundation of Multitudes of other Cities. But yet the Manner of Building remain'd in its primitive Simplicity, without Order, Proportion, or any other Character that could render it beautiful.

FOR those Cities, which, upon the Confusion of Languages, were founded for *Convenience*, were afterwards judg'd as necessary for *Defence*; and therefore the principal Care of the People, was to inclose every City with a Bank of Earth, or with a Wall; to make (*h*) one common Gate, or Entrance to it; and within its District to erect sometimes a (*i*) Castle, or common Place of Refuge, sometimes an High Place, or (*k*) Tower, remarkable only for its Altitude, as a MARK to direct People to the Place of their Abode, and where to assemble for religious Purposes.

UPON these Removals *Mixraim* went into *Egypt*, and instituted the *Magical Art* there; *Canaan* brought the same *Art* into *Palestine*; and *Caphtorim* and his Descendants, took up their Abode in (*l*) *Caphtor*, from whence they removed into that Part of the Land of *Canaan* which was inhabited by the *Avims*, whom they destroy'd, and, after they had seiz'd on their Possessions, took upon themselves the Name of *Philistines*, which, according to the *Septuagint*, import *Strangers*.

(*d*) *Ant.* l. i. c. 7.

(*e*) *Joshua* vi. 2. and viii. 17.

(*f*) *Gen.* xxv. 16.

(*g*) *Gen.* xiv. 1.

(*h*) *Gen.* xix. 1. the 34. 20. &c. *Judges* xvi. 2.

(*i*) *Gen.* xxv. 16.

(*k*) *Judges* ix. 46, and 51.

(*l*) *Deut.* ii. 23.

SALAH and his Descendants, continu'd their Abode in *Chaldea*, where, for five or six Generations, there was only *Abram* among them, who dar'd to assert the true *GOD*: And this will appear to be no ill-grounded Conjecture, when we reflect on the proper Names of Men given to every Descent in the Patriarchal Line, from *Lamech*, before the *Flood*, to *Abram*, after it.

LAMECH gave his Son the Name of *Noah*, because he conceiv'd, at his Birth, That *that Son*, would bring *Mankind Comfort concerning the Ground which GOD had cursed*; that is, *Lamech* imagin'd that the Redeemer of fallen Man wou'd some how come from that Son. *Noah* call'd his second Son by the Name of *Shem*, which shews, That he had placed him in his Stead, as the Inheritor of *GOD's Promise concerning that Redeemer*. So when *Shem* named his second Son *Arphaxad*, he had, undoubtedly, a Notion, That *by that Son*, the Breach between *GOD* and Man would be made up, *Arphaxad* resign'd the *Mission*, suppos'd in him, to his Son, whom he named *Salah*, in Token of his Apprehension concerning it. But *Salah* seems to have been tainted in his Ideas of the pure Principles of his Ancestors, and the *Hope* so apparent in them, seems to have been turn'd into *Illusion* in him, if we may judge of his Actions by his calling his Son *Heber*, a Name, which imports an *Inchanter*, as above. And this Depravity seems to have been growing, by the Names given to every Descent afterwards, 'till *Abram* was born; then *Terah* began to change his Notion, had lofty Thoughts, and as such gave that Son the Name of *Abram*, signifying, *Father of Elevation*,

THIS good and just Man, was the tenth Person in Genealogy from *Noah*, by his Son *Shem*; He was endow'd with Wisdom and Understanding; He oppos'd the Iniquities of the People; and strenuously endeavour'd to bring Men over to the Knowledge and Fear of *GOD*, for which the People of *Chaldea* were so incens'd, that they drove him out of that (*m*) Land from amongst them, and he and his Father, together with his Nephew *Lot*, came into a certain Part of *Mesopotamia*, where they settled, and gave the Place of their Abode the Name of *Haran*. The Place of *Abram's* Nativity was from thenceforward call'd *Ur*, and as this Name denotes *Fire*, it was probably, given to that Place, in Token of the Heat and Vehemence of this Persecution.

WHEN *Terah* shew'd this great Distinction for his Son *Abram*, it is more than probable, that *Nabor* insisted on his Birthright, as *Joktan* before had done, claim'd the Prophetical Blessing implied in the Name of his Brother, and as such gave it to his Son *Bethuel*; since this Name denotes, as to his Humanity, a Descent, from

(*m*) *Judith* v. 8.

Father to Son, of *G O D the Redeemer*. But to put an End to any Contest between the two surviving Sons of *Terah, Abram, and Nabor*, concerning the Prophetical Blessing, *G O D* himself declar'd in whom it was; for to *Abram* He made this most gracious Declaration, (n) *Thou shalt be a Blessing, and I will bless them that bless thee, and curse them that curseth thee, and IN THEE SHALL ALL FAMILIES OF THE EARTH BE BLESSED.* At the same Time *G O D* directed him to leave his Father's corrupted House, and in Compensation thereof, promised to conduct him to a certain Land, to make his Name Great, and to make of him a great Nation.

By (o) Faith, *St. Paul* assures us, *Abram* obey'd and went into *Canaan*, taking with him his Nephew *Lot*. After which *Nabor* took Possession of *Haran*, this Place was call'd his City, and there his Family resided for many Generations, and yielded Wives for the Sons of *Abram*. *Isaac*, his only Son by *Sarah*, took *Rebekah*, the Daughter of *Bethuel*, to Wife; and *Jacob*, the Son of *Isaac*, married *Rachel* and *Leah*, the Grandaughters of *Bethuel*, by his Son *Laban*.

ABRAM was no sooner got into the Land of *Canaan*, than *G O D* appear'd to him, and promis'd to give that very Land to his Seed after him: But with this Exemption, That they should not enjoy it 'till after the End of four hundred Years; during which Time they were appointed to dwell in a strange Land, and to serve the Natives thereof; *G O D*'s selected People being not yet excused from the great Command of replenishing the Earth.

IN Token of this Promise, (p) *Abram* built an *Altar*; afterwards he took up his Abode in a Mountain, on the East of *Beth-el*, where he erected another *Altar*, and there call'd on the Name of the *LORD*. In Process of Time he and his Nephew *Lot* parted; then *Abram* settled in the Plain of *Mamre*, and there built a third *Altar*, where he exercised his Religion in the fullest Manner; and *G O D* not only confirmed the Promise He had made to him, of raising his Seed to a great Nation; but changed his Name from *Abram* to *Abraham*, to denote it. After this, *Abraham* was so far from living in a State of Persecution, that the People, far and near, soon grew fond of imitating whatever he did in the Worship of *G O D*; for after he had made his Covenant with *Abimelech*, King of *Gerar*, who had artfully drawn him into the Ratification of it by an Oath,

(n) *Gen. xii. 2.*

(o) *Heb. xi. 8.*

(p) *Gen. xii. 7.* *Abram* was 75 Years old when he went into the Land of *Canaan*, which was about 315 Years after the Earth was divided between 70 Male Persons. It is certain that the *Israelites* encreased in the Space of about 210 Years from 70 Male Persons to above 600000; so that they doubled every 16 Years, or thereabouts. Now if we double 70 Men every 16 Years for

304 Years, they will amount to above 36 Millions: From whence it is not only possible, but highly probable, that Mankind were encreased to 40 Millions when *Abram* went into *Canaan*; and if we continue our Multiplication to the Time of his Death, the Total will be near 1000 Millions, a Number sufficient to People the World, in the Manner *Sir Walter Raleigh*, p. 1. l. 2. conceiv'd it to have been inhabited in *Abraham's* Days.

and after he had (q) *planted a Grove* about the Place where that League was enter'd into, in Token of the Solemnity of his calling upon G O D to be as a Witness to it, the Heathens began to *plant Groves* about their Places of religious Worship; which soon prevail'd all over the Land of *Canaan*.

AFTER this separation of *Abraham* and his Nephew, *Lot* (r) had two Sons, the one he named *Moab*, and the other *Ammon*, who instituted the Worship of the Sun, in such Countries as they took up their Abode in. Those Men address'd the rising Sun by the Name of *Peor*, signifying, *The Sovereign that dispells the Shades of Night and opens the Day*; they also address'd the setting Sun by the Name of *Cheinos*, which imports, *His withdrawing his Rays of Light from the Earth*; and these they worshipped by their Orbs, upon the the Summits of Hills and Mountains, where they erected their *Altars*, and offer'd their Morning and Evening Sacrifices: But the Sun, as the *Supreme G O D*, they address'd by his Image, upon High Places built in the Streets of their Cities, in their High Ways, and in other publick Places: They call'd him *Moloch* and *Baal*, which Names, as Monsieur *Banier* observes, are synonymous, and, in the Hebrew, signifies *King, Lord, or he that Rules or Subdues*; and to him they offer'd, upon *Altars* before the Image, every Thing for Sacrifice, which *Abraham* offer'd to G O D; even Children, in Imitation of the Offering of his Son *Isaac*.

THE Sun being now conceiv'd to be the *Supreme G O D*, the other Planets became his *Ministers*: So that when he was represented by Image, that Image was adorn'd with all the other Planets, as the proper Attendants of the DEITY.

THE gracious Promise which G O D made and confirmed to *Abraham*, was repeated to *Isaac*, and after him to *Jacob*. This Patriarch was the first Person that erected Pillars, and his raising of such Monuments was owing to this Occasion. *Isaac* (s) was exceeding Old, and his Eyes grew dim, whereby *Jacob* was the better enabled to obtain his Blessing as the elder Son; this enrag'd *Esau*, and tho' he had sold his Birthright to *Jacob*, yet he resolv'd, That as soon as his Father should die, he would kill his Brother that he might enjoy the Benefits arising from what he had sold. This was told *Rebekah*, and she thereupon prevail'd on her Husband to send *Jacob* to her Brother *Laban*, to take a Wife of his Daughters, in Hopes, that during his Absence, *Esau's* Wrath would be allay'd.

ACCORDINGLY *Jacob* set out for *Padan-aram*, being then seventy seven Years old; and our Traveller, the first Day of his Jour-

(q) *Gen. xxi. 33.*(r) *Ib. xiii. 8.*(s) *Ib. xxvii. 1.*

ney, having reached a Place call'd *Luẓ*, no sooner saw the setting Sun, than he determin'd to take up his Abode there that Night; his Bed was the Earth, and a Stone served him for his Pillow. There he had a *Vision*, and when he awaked out of his Sleep he was afraid, but thus reason'd with himself: (i) Surely the LORD is in this Place, and I knew it not. How dreadful is this Place! This is none other but the House of GOD, and this is the Gate of Heaven. *Jacob* then rose up, took the Stone he had put for his Pillow, set it up for a Pillar, poured Oil thereon, and then made this Vow; If GOD, says he, will be with me, and will keep me in the Way that I go, and give me Bread to eat, and Raiment to put on; so that I come again to my Father's House in Peace: Then shall the LORD be my GOD. And this Stone which I have set up for a *Pillar*, shall be GOD's House, e. i. *Beth-el*: And of all that Thou shalt give me, I will surely give the Tenth to Thee.

LUZ from thenceforward was call'd *Beth-el*, and the *Pillar* which *Jacob* set up there, if we believe *Bochart*, and some other Modern Writers, gave the Antients Matter for a very considerable Part of their *Theogony*, as it furnish'd them with their *Bætyli*; one of which the *Greeks* imagin'd *Saturn* had swallow'd, instead of his Son *Jupiter*, and therefore one of the Names of *Jupiter* was *Lapis*.

JACOB pursued his Journey, and at Length got to *Padan-aram*, where he continued twenty Years with his Uncle *Laban*, and then he left him secretly; at which Time (u) *Rachel* stole from her Father divers Images, which the Learned seem to agree were in Human Shape, because the Name of *Teraphim* was common to those Images, and such as really represented Men. But that Argument is not conclusive, since the Antients represented the same GOD, sometimes under the Shape of a Human Figure, sometimes under that of a Cube, a Cone, or the like: Besides, all the Notion which *Moses* gives us of those Images, is, That they were valuable Things for Ornament. Thou hast search'd all my Stuff, said *Jacob* to *Laban*, but what hast thou found of all thy (w) Household Stuff? After this, when *Jacob* purged his House of all Objects of Pride, these Images were given up to him, with the Ear-rings which his Family then wore in their Ears: They were probably Bracelets for their Hands, and Crowns for their Heads; Ornaments peculiar to the *Sabeans*, as *Ezekiel* (x) writes.

WHEN *Laban* was told that *Jacob* was fled, he pursu'd after him, and in seven Days overtook him at Mount *Gilead*; but in the pro-

(i) *Gen.* xxviii. 16.

(u) *Gen.* xxxi. 19.

(w) *Gen.* xxxi. 37.

(x) *Ch.* xxiii. v. 42. These Bracelets, and these Crowns,

made Use of for Pride, *Moses* turn'd into Ornaments Religious Use, and directed that they should be Emblems of the *Passover*; *Exod.* xiii. 16, and of the *Lavv*, *Deut.* vii. 8.

ceeding Night before his Arrival there, *Laban* was warned in a Dream not to hurt his Son-in-Law, by which his Anger was averted, and he permitted *Jacob*, not only to proceed on his Journey, but, in Consideration of *Jacob's* Promise not to afflict his Daughters, or take other Women to Wife, made a Covenant with him, That they would never molest each other in Time to come; and this they ratify'd by an Oath: *Laban* calling upon the GOD of *Abraham*, and the GOD of *Nabor*, and also upon the GOD of their Father, i. e. *Terah*, to confirm it; but *Jacob* swore only by the FEAR of his Father *Isaac*.

THE Ceremony on this Occasion *Moses* thus describes. *Jacob* took a Stone and set it up for a *Pillar*; He then order'd his Brethren to gather Stones, and make an Heap, as a Table, whereon they might eat; next was the Covenant; then they declared, That that *Pillar*, and that *Heap*, was not only the Witness thereof; but that it should be a MARK between them, that either should not pass over it to the other for Harm. *Jacob* then offer'd Sacrifices, and after that they all sat down together to eat. The next Morning they parted; *Jacob* pursu'd his Journey; and *Laban* returned to *Padan-aram*.

THESE Things were soon imitated by the Heathens, who every where rais'd *Heaps* of Stones, and set up *Pillars* to their Idols. Hence the Mercurial *Heaps* of the *Greeks*; Hence that most solemn Oath of the *Romans*, which *Cicero* calls *Jovem Lapidem jurare*; hence the *Carns* of the *Druids*; and hence their Monumental *Obelisks* arose, and had their Foundation.

BEFORE *Jacob* had accomplish'd his Journey, he lost his beloved Wife *Rachel*; on whose Grave he set up a (*y*) *Pillar*, which is the first *Sepulchral Monument* we have any Account of: This was imitated by the Heathens, when they came to deify their Dead, in the Altars they built to burn their yearly Sacrifices upon: And we Christians, to this Day, follow the same Example in the Tombs we put over our deceased Friends, as may be seen in almost every Church, and Church-yard. Another of *Jacob's Pillars* was erected in Memory of GOD's talking with him and changing his Name to *Israel*; from whence all his Posterity were afterwards call'd the Children of *Israel*, or the *Israelites*.

THIS Veneration which the Rest of Mankind shewed for, and the high Ideas they entertained of whatever GOD's selected People did, is sufficient, to make us conclude, That if they had built stately Edifices, for publick or private Use, the Heathens would have likewise imitated them: But no such Edifices were erected by them; for as *Abraham* and his Successors followed a Pastoral Life, they

were contented to live in moveable Tents, and only *Jacob* (2) built himself an House; which he did as an effect of his Fear, after his Brother *Eſau*'s meeting him with four hundred Men. This Work of *Jacob*'s gave a Name to the Place, where erected, importing, a *City of Tents*; for, besides an *House* for his own Dwelling, *Jacob* built several Booths for his Cattle.

ARCHITECTURE however receiv'd two other *Principles* by these early Works; and such as regarded the *Gratitude*, and the *Fidelity* of Man: The former took its Rise when *Jacob* had his Vision, and the latter when he made his Covenant with *Laban*: So that all the Causes of Building are Five, to wit, *Shame*, *Fear*, *Piety*, *Gratitude*, and *Fidelity*; and these produced three Precepts of Building, namely, *Convenience*, *Strength*, and *Beauty*. The two first whereof Mankind soon attain'd, but the last was REVEALED to them, as will appear in the following Chapters of this Book.

C H A P. VII.

Of *Joseph*'s Advancement in *Egypt*, and of the Manner in which the principal Part of the Riches of the World were first collected.

JOSEPH, one of *Jacob*'s Sons, having been sold into *Egypt* by his Brethren, GOD soon enabled him to advance his Fortune there, not only by expounding two Dreams of the King's, which foretold a most dreadful Famine of seven Years Continuance, that would follow seven plenteous Years; but by advising the *Egyptians* how to guard themselves against the dreadful Effects thereof, in gathering all the Food during the Years of Plenty, and in laying it up in every City, as a Store, against the Years of Dearth.

PHARAOH very justly attributed this Interpretation to the (a) INSPIRATION OF GOD, conformed himself to *Joseph*'s Advice, advanced himself from a Prison to be the next Man in the Kingdom to him, and entirely put the Management of what he had advised into his Hands; declaring, at the same Time, that there was none in his Dominions so discreet, and so wise as himself.

(2) *Gen.* xxxiii. 17.

(a) *Gen.* xli. 38.

JOSEPH, in Discharge of this high Commission, gathered all the Surplus Food in the Land of *Egypt*, during the seven plenteous Years, which he laid up in the *(b)* SEVERAL CITIES thereof: And when the Famine began, he opened his Store-houses, sold the Provisions he had reserved to the *Egyptians*, as their Necessities required, as well as to the People of such other *(c)* Countries as flocked thither to buy Corn; whereby *Joseph* soon got, for *Pharaoh's* Use, all the *(d)* Money that was in *Egypt*, in the Land of *Canaan*, and in all the bordering Nations. At Length the Famine grew so great, that the *Egyptians* were forced to sell all their Cattle, their Flocks, their Herds, their Lands, and even their Bodies for Bread. So that *Pharaoh* became possessed, first of all the Riches, then of the Lands, and lastly of the Bodies of his Subjects: But *Joseph* instantly released the People, returned them their Lands, and gave them Seeds to sow it; reserving only to the King, and his Successors, the one fifth Part of the yearly Produce.

Thus the Riches of the principal Part of the World were collected together, *Pharaoh* became the first great and wealthy Monarch, and had an annual Revenue to support him, in all his Glory, of the one fifth Part of the Produce of all *Egypt*, except of such Lands as belong'd to the Priests; for those Lands were not taken by *Joseph* in Exchange for Bread; *Pharaoh* having allotted the Priests such a Portion of the reserved Food, as was sufficient to maintain them during the Time of the Famine, without driving them to the Necessity of selling their Lands for Bread.

THIS great Acquisition of *Pharaoh's* was made when *Joseph* was forty and four Years old, for he was *(e)* thirty when he interpreted the King's Dreams that there would be seven Years of Plenty, and seven Years of Famine.

JACOB was *(f)* an hundred and thirty Years old when he came into *Egypt* with his Family; and as this happened at the End of the *(g)* second Year of the Famine, when *Joseph* was thirty nine Years old, it proves *Jacob's* Age, at the Birth of *Joseph*, to have been ninety one Years: *Isaac* begat *Jacob* at *(h)* sixty; and *Joseph* dy'd at the Age of *(i)* one hundred and ten: So that from the Birth of *Isaac*, to the End of the Famine, was one hundred ninety five Years; from thence to the Death of *Joseph* was sixty six Years; and from the Death of *Joseph* to the Departure of the *Israelites* from *Egypt*, was one hundred and thirty nine Years.

(b) Gen. xli. 48.

(c) Ib. xli. 57.

(d) Ib. xlviii. 14.

(e) Ib. xli. 46.

(f) Ib. xvlii. 9.

(g) Ib. xlv. 11.

(h) Ib. xxv. 26.

(i) Ib. l. 26.

THE *Egyptian* Monarchy subsisted in the Degree of Wealth, to which it was advanced by *Joseph*, during the last sixty six Years of his Life; and soon after his Death, new Acquisitions were made to it; which will the Subject of our next Enquiry.

C H A P. VIII.

Of the Bondage of the Children of *Israel* in *Egypt*.

WHEN the Famine, foretold by *Joseph*, had so encreas'd in *Canaan*, as to oblige *Israel* to send his other Sons into *Egypt* to purchase Corn; *Joseph* no sooner set his Eyes upon them, than he (a) knew his Brethren; and in a short Time made himself known to them. This soon reach'd the King's Ear; and He, from a due Sense of Gratitude to *Joseph*, not only invited, but (b) commanded his Brethren to come and take up their Residence in his Country: He also ordered Waggons for the Conveyance of their Wives, Children, and Father, and promis'd them the Choice of all *Egypt* for an Habitation, as well as of the Product thereof for their Subsistence. Accordingly when they came there, *Pharaoh* allotted them the best Part of *Egypt*, call'd the Land of *Goshen*, for their Dwelling in, as a separate People from the *Egyptians*: For *Joseph* had instructed his Brethren to choose this Land, not only because of its rich Pasturage; but because they might have no Commerce with the *Egyptians*, who detested the Occupation of Shepherds, to which the *Israelites* were brought up, and as such *Joseph* well foresaw that if his Brethren liv'd amongst them, they would be at an eternal Variance with one another.

THE *Israelites*, thus settled in the Land of *Goshen*, multiplied and soon became a numerous Set of People, more than even the Natives of *Egypt* itself; insomuch, that after the Death of *Joseph*, when a new King arose, the Government concerted Measures how to keep them in Subjection; and the first (c) Expedient was, to set them about building two Cities; One of which they called *Raamses*, or *Rameses*, a Name which implies, the highest *Reproach* of those who lived on the best Part of the Country; the other they named *Pithom*, which imports, a *Consummation* of *Pharaoh's* Scheme, to depress those that fed so voluptuously: And in the first of these Cities

(a) *Gen.* xlii. 7.

(b) *ib.* xlv. 18.

(c) *Exod.* i. 11.

the *Israelites* were settled: After which they were continually employ'd in making Bricks, and in all Manner of Service in the Field, under the Government and Direction of Task-Masters; who used their Authority in such Degree, that the Lives of the *Israelites* were made a Burthen to them.

NOTWITHSTANDING this cruel and severe Treatment, the more the *Israelites* were Oppressed, the more they Grew and Multiplied; which grieved *Pharaoh*, and made him have Recourse to a second Expedient, to prevent these Aliens from growing Opulent, which they must of Course do, if they continued encreasing, as they had done; and therefore the King order'd the Midwives to destroy all the Male Children which they, from Time to Time, shou'd deliver the Hebrew Women of: But those Midwives disregarded the King's Commands, and saved themselves from Impunity by their evasive Answers; which put *Pharaoh* upon a third Expedient, to curb the growing Race of his Slaves; for he commanded his People to take every Male Child that shou'd be born of an Hebrew Woman, and cast it into the River.

THE Birth of *Moses* happen'd soon after this severe Edict; and notwithstanding it was rigourously put in Execution, yet his Mother contriv'd Methods to conceal him for three Months: But unable to keep him any longer, she then put him into an *Ark of Bull-rushes*, which she laid in the River, and so left the Babe to the Mercy of the Waters. This was done about fifty nine Years after the Death of *Joseph*; and for eighty Years more, the *Egyptians* continued to oppress the *Israelites*.

WE cannot forbear making one Reflection, in this Place, on the horrid Ingratitude of the *Egyptians*: Those People, no sooner saw the Eyes of him, to whom their Existence was owing, closed; than the Benefits they had receiv'd by his prudent Conduct, were erased out of their Memories. Whereas other Nations celebrated his Acts, and consecrated them to Immortality: For *Dagon*, *Triptolemus*, *Ceres*, and every other Person who taught Men to raise Corn for Bread, had their Original from *Joseph*.

THE Learned *Bochart*, is of Opinion, That *Abraham* is one and the same Person with *Cronus*, in *Sanchoniatho's* History; each of those Persons having offered his only Son a Sacrifice; and each having circumcised himself, and obliged the Rest of his Family to do the same. But as this is a controverted Point, can't it be reconcil'd, by supposing *Sanchoniatho* to have ascribed all the remarkable Events relating to the Patriarchal Line, from *Noah* to *Joseph*, to the Family of *Cronus*; especially since we find as great a Similitude between *Joseph* and two of the Brothers of *Cronus*, to
wit,

wit, *Dagon* and *Atlas*, as there is between *Abraham* and *Cronus*, as above?

JOSEPH dreamt that the Sun, Moon, and eleven Stars made their Obeisance to him; this made his Brethren jealous of him; they conspired his Death, and threw him into a Pit. The same Fact we have in *Sanchoiatho*: *Cronus* had a Brother whose Name was *Atlas*, from his being supposed to support the Heavens; he grew jealous of him; conspired his Death with *Taautus*, and threw him into a Pit. Again, *Dagon* is said, by our *Pœnician* Historian, to be the Inventor of the Plough; and the Person that taught Men how to raise Corn and make Bread thereof: How can *Joseph* be pointed out in a stronger Light? Was he not the Person that cultivated all *Egypt* for seven Years? And when Agriculture had been prevented for seven Years after that, and all Experience of the Plough lost, did not *Joseph* teach the People how to sow their Lands, and give them Seeds for that Purpose?

THE GOD *Dagon*, of the *Philistines*, can't have a more illustrious Original than this, nor one that is better attested: *Sanchoiatho* tells us, That *Taautus*, the Son of *Misor*, made the Image of *Dagon*. This *Taautus*, according to the Learned Bishop *Cumberland*, was the Son of *Mizraim*; he was his sacred Scribe, and a GOD: So that there is no Doubt but in him we have the *Caphtorim* recorded by *Moses*: For the Descendants of that Man, were the People that drove the *Avims* out of *Canaan*, and seiz'd on their Possessions; taking upon themselves the Name of *Philistines*, as above. And therefore these *Philistines*, willing to institute, in their new Settlement, Gods of their own, undoubtedly made Choice of him, who had been the greatest Benefactor to Mankind, for that Purpose; and so represented him by an Image. The Image of *Joseph* was therefore the first in human Shape, of the Pagan World; since *Dagon* is the first mentioned in Sacred History: And as the Artificer that made *Dagon*, was, according to *Sanchoiatho*, the first that formed Images, so he made those also of *Ouranus* to represent *Noah*, and of *Cronus* to denote *Abraham*.

NOTHING less than *Joseph's* Conduct cou'd make the Pagans institute Gods of their own Species. Let any one Reflect on the Miseries which restrained Nature, in the Beginning of the Year one thousand seven hundred and forty, brought upon all, or most Part of *Europe*; the Blow was no sooner struck, than the Streets of our Villages, Towns, and Cities, were filled with the Cries of the Poor and Industrious: And, as the Year advanced, we were Witnesses that the Heat of the Sun was incapable of producing its usual Effects. Let us judge of our Case but for seven Weeks in the Months of *January* and *February* in that Year, How dreadful must seven Years of such Calamity have been to the People in *Joseph's* Days?

If

If any Person could have foretold the Miseries which *Europe* suffer'd for want of Rain the Beginning of one thousand seven hundred and forty, and by too much the latter End of the same Year, so as to have enabled People to have guarded themselves against those Effects, how had such Person been loaded with Honours? And how had the Prayers of the People been directed to Heaven in his Behalf? Cou'd the Pagans, on their Principles, render less to *Joseph*, their Preserver, than to institute him a GOD; since under that Name they did not, for many Ages, mean the OMNIPOTENT CREATOR of all Things, but some visible Object, from which they received Benefits?

IF *Ouranus* was *Noah*, *Cronus* *Abraham*, and *Joseph* *Dagon*, as seems very probable; Who were more Worthy of being rais'd to Divinity in the Pagan Theogony, and to be Worshipped by their Images? Those Images were made by one and the same Person, a Descendant of *Mizraim*; one that was esteemed a GOD; and therefore it's highly probable, that the Heir apparent of *Caphthorim* was that GOD, and GOD-maker; who gave *Joseph* the Name of *Dagon*, *Abraham* that of *Astaroth*, and *Noah* that of *Berith*. Our Reasons for this are, that *Dagon* signifies *Wheat*, a proper Epithet for *Joseph*; *Astaroth* signifies *Flocks*, *Sheep*, *Riches*, or the *Line of the Law*, all expressive of *Abraham*; and *Berith* imports, *him that possesses the Covenant*, which is applicable to *Noah*, with whom GOD made a *Covenant* to destroy the World no more by Water: These Reasons opens to us a more substantial Cause for the Adoration paid to Men, than the Stream of Mythologists have offered; and therefore they deserve to be further considered.

Now as the Pagans, in Patriarchal Times, had the highest Idea of the Power *Prophets* had with GOD, especially *Abraham* and his Descendants; so their Prayers, and their Blessings, were of the greatest Efficacy. *Abimelech* was told that (d) *Abraham* was a *Prophet*, and shou'd pray for him; which he did; and the King was healed. So that when Image Worship was once introduced, the Intelligences supposed to animate the Orbs of the Heavenly Bodies brought down into them, and these to become Mediators between GOD and Man: Surely the Pagans, on the same Principle, wou'd transpose the Soul of a Man that had been esteemed a Mediator in his Life time, into an Image of the same Man after his Death; and so make their Addresses to such Image, as they had done before to the Images of the Heavenly Bodies, in order to obtain from GOD, by his Mediation, what they prayed for.

THUS if the Waters prevail'd, they address'd themselves to *Noah*; with whom GOD establish'd his *Covenant*. If they wanted any Kind

(d) *Gen.* xx. 7.

of Blessing, they supplicated *Abraham*; in WHOM ALL FAMILIES OF THE EARTH WERE TO BE BLESSED. And when they tilled the Ground, they apply'd to *Joseph*; in View of a *plentiful Crop of Corn*: These they address'd by their Images; *Joseph* in *Human Shape*, as above; *Noah* in the Figure of a *Chest*, or of that *Vessel* which he had made to preserve himself and Family in, from the *Deluge*; and *Abraham* in that of a *Tree*, from the *Tree* he planted when He and *Abimelech*, King of the Descendants of *Caphtorim*, made their Covenant at *Beer-sheba*.

ONE of these Images was always exhibited with that which the Pagans made to represent the SUPREME GOD: Thus the Image of (f) *Jupiter Ammon* was carried in a *Golden Ship*, and this was borne by eighty Priests. We also find that (g) *Baal*, the *Sun*, and *Berith*, a *Ship*, or (h) *Moloch*, the *Sun*, and *Chiun*, a *Pedestal*, were annex'd together; and so was (i) *Baal*, and *Astaroth*, a *Tree*, or (b) *Baal*, and the *Grove*, a shady *Tree* with a hollow Trunk, as the *Saxon* Name, *Grove*, imports: So that it seems manifest, that, with the Image of the GOD, the Pagans joined that of his PROPHET; and that the great Mystery of the Heathen Priesthood, was to draw from the latter, the Determinations of the former, which *Joktan's* Contrivance, as above, could not fail, as to all outward Appearance, of doing; nor of giving Rise to the Oracle of *Dodona*, the Answers being there deliver'd from an (l) *Hollow Oak*, by a Person therein conceal'd; as well as to that Order of Priests, among the *Druids*, called (m) *Saronidæ*, that is, Priests of the *Hollow Oak*. Strange Illusion! But such as advanced the Worship of *Baal*, and the *Grove*, to such a high Pitch, in the Kingdom of *Israel*, that no less than (n) eight hundred and fifty Priests attended the Altar in *Samaria*; four hundred and fifty of which address'd themselves immediately to *Baal*, and the remaining four hundred apply'd themselves to Him by the Mediation of *Astaroth*, or the *Grove*.

THE Image of *Jupiter Ammon* was no more than an (o) *Emerald*, and divers *precious Stones*; and the Sides of the *Ship*, in which it was carried, were adorned with a vast Number of *Cups*, or *Goblets*, hanging on them; all representing the *Sun*, *Moon*, and *Planets*, as in the *Daphnephorian* Festival of the *Greeks*: The Image of (p) *Moloch* was the same: And a *Grove* sometimes consisted of a natural *Tree*, sometimes of a *Pillar* in Imitation of a *Tree*. (q) *Reboboam* built *Groves* in every high Hill, and under every green *Tree*: (r) *Manasseh* made a *Grove*, which he placed in the Temple of GOD;

(f) *Diod. Sic.* l. 17. c. 51.

(g) *Judges* viii. 33.

(h) *Amos* v. 26.

(i) *Judges* ii. 13.

(k) *Ib.* vi. 26.

(l) See *Banier's* Myth. of the Antients, l. 4. c. 1.

(m) *Diod. Sic.* l. v. c. 2.

(n) 1 *Kings*, xviii. 19.

(o) *Quintus Curtius*, l. 4. c. 7.

(p) Myth. of the Antients, l. 7. c. 6.

(q) 1 *Kings* xiv. 23.

(r) 2 *Kings* xxi. 3.

where it remained 'till (s) *Jofiah* caused it to be taken away. And such *Groves* as were exhibited with the Image of *Baal*, the Scripture describes by the Name of *Chamanim* ; which, according to Rabbi *Solomon* were Idols ; or, in the Words of *Abenezra*, they were portable Temples ; or rather *Hollow Trees*, in which a Person might conceal himself to make Responses to Questions ask'd.

THE great Esteem which the Pagan Legislators had for *Abraham*, is very clearly shewn by *Dean Prideaux* : Out of a particular Veneration for *Abraham*, says that Learned Author, (t) He, *Zoroastres*, call'd his Book the Book of *Abraham*, and his Religion the Religion of *Abraham*. For he pretended, that the Reformation which he introduced was no more than to bring back the Religion of the *Persians* to that original Purity in which *Abraham* practis'd it, by purging it of all those Defects, Abuses, and Innovations, which the Corruptions of After-times had introduced into it. And to all this *Mahomet* also (no Doubt from this Pattern) afterwards pretended for his Religion. For the Name of *Abraham* hath for a great many Ages past been had in great Veneration all over the East, and among all Sects, so that every one of them have thought it wou'd give Reputation to them, cou'd they entitle themselves to him. For not only the *Jews*, the *Magians*, and the *Mahometans*, but the *Sabians*, and also the *Indians*, (if the *Brahama* of the latter be *Abraham*, as it is with good Reason suppos'd) all challenge him to themselves, as the great Patriarch and Founder of the several Sects, every one of them pretending that their Religion is the same which *Abraham* profess'd, and by his Reformation established among them, and to restore this Reformation was all that *Zoroastres*, *Mahomet*, and the Author of the *Sabian* Sect, whoever he was, pretended to.

THE *Sabeans*, or Followers of *Sheba*, cou'd not make any great Conquest in bringing People over to their Religion, 'till they had such Men as *Noah*, *Abraham*, and *Joseph*, to represent by their Images : But after they had such eminent Men to raise to Divine Honour, there is no Doubt but their Sect grew numerous in the East, where we will leave them for the present, and return to the *Israelites*, whom we left in Slavery in the Land of *Egypt*. For by that Bondage it will appear evident, That the *Egyptians* not only greatly enrich'd themselves ; but that Building flourish'd for above one Century in that Country. So that those People that went there *Shepherds*, must come away the compleatest Artificers, in Brick and Mortar, perhaps at that Time in the World ; but yet one can't perceive that they, or the People of any other Nation, made any Advances towards Beauty in their Edifices.

(s) 2 *Kings* xxiii. 4.

(t) *Con.* p. 1. l. 4.

FOR if we look back into all the Structures recorded in the Sacred Writings, we shall find the Dwelling-Houses to be but very small, and only design'd for the bare Convenience, of containing the Families that took up their Abode in them, and to afford each his separate Room: For *Joseph*, in all his Dignity, sought where to weep when he entertain'd his Brethren; and at length withdrew to his own Chamber for that Purpose. So when he made himself known to them, Room was so scarce, that he order'd all others to depart the Place where he and his Brethren were: If he had another spare Room, a Scene so moving as this, wou'd not have been performed in that which was common to the Presence of every Body. *Pharaoh's* Ambition, when he was possessed of the greatest Part of the Riches of the World, did not lead him to erect sumptuous Palaces, but strong Treasure Cities, for the Security of his Captives and Effects. In short, a Room to eat in, and another to sleep in, made a Nobleman's Apartment; Beauty, and Grandeur in Building, being as yet imperceptible in the best Edifices; the Mind requiring nothing unknown to it for its Gratification.

C H A P. IX.

Of the Transition of the collected Riches of the World, from the *Egyptians* to the *Israelites*.

THE Time of the Affliction of *Abraham's* Seed growing near its Period, the *Egyptians* being then at the Summit of all Power and Glory, and the Land of *Canaan* being no less conspicuous in Power, as it was divided into (a) seven Nations, and govern'd by (b) thirty three Kings, all of the Posterity of wicked *Ham*, GOD made choice of *Moses*, (c) who was taken out of the River by the Order of *Pharaoh's* Daughter, became her adopted Son, and, as such, was (d) educated in *Pharaoh's* Court, to bring his People out of *Egypt*; investing him with all the Power necessary for so great an Event. And the better to convince the People of the Truth of his Mission, GOD enabled him to work Miracles (e); promising, at the same Time, to be with

(a) *Deut.* vii. 1.

(b) *Josua* xii. 2, to 24.

(c) *Exod.* ii. 5.

(d) *Acts* vii. 21.

(e) *Exod.* iv. 3.

his Mouth, and to teach him what to say on all Occasions, that his Brother *Aaron* shou'd be his (f) Spokesman unto the People, and unto him *instead of a Mouth*, and that he himself shou'd be unto *Aaron* INSTEAD OF GOD; and to render them still greater (g) He made *Moses* a GOD to *Pharaoh*, and promised that *Aaron* shou'd be his PROPHET.

NOTWITHSTANDING this, when *Moses* went to *Pharaoh*, in Behalf of his Brethren, to ask but for three Days Respite from their Bondage to go into the Wilderness to Sacrifice unto the LORD their GOD, *Pharaoh* insolently demanded to know of him who the LORD was that he shou'd obey his Voice, and preptorily declared he knew Him not, nor wou'd he obey Him in what was required, his Riches, and the Prosperity he was in, making him believe he had no Superior.

HOWEVER, GOD soon brought this imperious Prince to a due Sense of his Omnipotence, for He had only rais'd him to that Degree of Glory, to shew in him his Power, and to make his Name known throughout the Earth; and therefore, after inflicting divers Plagues on him and his People, He gave the *Israelites* Instructions how to obtain an Equivalent for all their Service, and for the Riches they originally brought out of *Canaan*: (h) *I will, saith GOD to Moses, bring one Plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence; nay, he will then surely thrust you out: But you shall make your own Terms with him and his People, before you quit the Land; and those Terms you shall acquaint them with before the Plague falls on them, that they may have Time to deliberate on the Matter. Let every Man tell his Neighbour, and every Woman her Neighbour, that you will not leave Egypt without they will give you their Jewels of Silver, and their Jewels of Gold.* For this is the Tenour of the collective Part of the History, which, in its own Language, makes one DEMAND, and the other GIVE, instead of one BORROWING, and the other LENDING, as the common Interpreters make *Moses* speak.

THE Plague, here threatned, was the Death of the First-Born of all *Egypt*; and when it fell upon them, they expected no less than their own inevitable Death to follow, in Case the *Israelites* continued any longer amongst them. Under these Circumstances the haughty *Egyptians* sued (i) to their Slaves to quit their Bondage, and, with the utmost Precipitation, not only to go where they had desired, to serve the LORD their GOD, but entirely to leave

(f) *Exod.* iv. 16.
(g) *Ib.* vii. 1.

(h) *Ib.* xi. 1.
(i) *Ib.* xii. 31.

the Land of *Egypt*; and as an Inducement thereto, and To (k) OBTAIN THEIR BLESSING, bid them take their Flocks and Herds, and then gave them such Jewels of Silver, and Jewels of Gold, together with such Raiment as they required, as a Consideration for their quitting the Land; whereby the greatest Part of the collected Riches of the Earth became the Property of the *Israelites*, a large Step towards the gracious Promise of making them a great Nation, whom GOD, by the Hand of his Servant *Moses*, miraculously brought out of *Egypt*, (l) by giving them a Passage thro' the Red Sea, and destroying *Pharaoh*, with those *Egyptians*, that pursued after them.

THIS Passage of the *Israelites* thro' the Red Sea, is nevertheless miraculous, supposing *Moses* to have taken the Recess of the Tide for it; for during that Recess, and in the dead of one Night, the *Israelites*, amounting to above (m) six hundred thousand Men on Foot, loaded with Provisions, their Families, their Cattle and Herds, together with a mixed Multitude, entirely passed the rough and uneven Bottom of that Sea, at least three Miles over; and the *Egyptian* Army, consisting of all the chosen Chariots in *Egypt*, six hundred in Number, their Horse-men, and their Foot, had enter'd it, and were so far gone, by the Time of the Morning Watch, that they cou'd neither advance, nor retreat, upon the return of the Waters; which softned the Sands, clogg'd their Chariot Wheels, and swallowed up their whole Host: Whereas *Xerxes*, about one thousand Years after, was (n) seven Days and seven Nights passing a disciplin'd Army, of seventeen hundred thousand Men, over the *Hellespont*, upon smooth and level Bridges.

C H A P. X.

Of the Works performed by the *Israelites*, between their crossing the Red Sea, and their building the Tabernacle under the Direction of *Moses*.

AS soon as the *Israelites* had cross'd the Red Sea, and had seen the total Destruction of the *Egyptians* that pursued them, and had also observed the dead Carcasses of their Enemies lying all along the Shore, they not only ascribed the great Defeat of *Pharaoh*, and all his Host, to GOD; but their

(k) *Exod.* xii. 32.

(l) *Ib.* xiv. 22.

(m) *Ib.* xii. 37.

(n) *Herod.* l. 71

own Deliverance from the Fury of that potent Prince: And *Moses* thus express'd himself on that Occasion, The LORD, saith he, (a) is my Strength and Song, and he is become my Salvation; he is my GOD, and *I will prepare him an Habitation*; my Father's GOD, and *I will Exalt him*.

WITH these Intentions *Moses* set forward with the People, and travelled towards the Defarts of *Sinai*, incamping first at *Elim*, where they found twelve Wells of Water, and seventy Palm Trees, then in the Wilderness of *Sin*, and afterwards at *Rephidim*.

IT was at this last Place that the *Israelites* were first attack'd, and it was there that *Moses* built his first *Altar*, which he rais'd in Token of his Victory over *Amalek*, and therefore called it *JEHOVAH-NISSI*, a Name importing, that THE LAND WAS HIS BANNER.

IT must be observed in this Place, That *Moses*, in his Exhortation to the *Israelites*, among the Titles which he gives to *Canaan*, is that of a Land of Pomegranates; (b) and therefore ordained it as a Law, that whenever they should besiege any City in that Land, they should not cut down, or destroy, such Trees as produced Meat for Men. (c) So that it is more than probable, that the seventy Trees at *Elim* yielded the People Sustenance, since they must of Course be then destitute of Provisions; because when they left *Egypt* they had but a little unleavened Dough for Bread: And this Conjecture may appear the more reasonable, when we consider the great Use the Palm Trees are of to the Inhabitants of those Places where they grow; for *Herodotus* tells us, That of the Fruit of those Trees, the *Babylonians* made Bread, Wine, and Honey: That single Tree, according to *Strabo*, yielded the People of the Country about *Euphrates*, Wine, Vinegar, Honey, and Meal; and the same Author adds, That out of it they wove their Clothes; that the Shells serv'd the Smith for Fire; and that being soaked in Water, with them they might feed their Cattle, Oxen, and Sheep. Besides this, *Diodorus Siculus*, in describing the Country near the Place where *Elim* was situated, declares, that the Palm Trees yield sufficient for Pleasure and Necessity.

UPON the fifteenth Day of the third Month, (d) after the *Israelites* came out of *Egypt*, they reached the Desert of *Sinai*, and incamped in the Wilderness before the Mount, to which *Moses* immediately went up, where GOD gave him a Message to the People, importing, That if they would obey his Voice, and keep his Covenant, they should be a peculiar Treasure to him, above all others, a Kingdom of Priests, and an Holy Nation; at the same

(a) *Exod.* xv. 1.
(b) *Deut.* viii. 8.

(c) *Deut.* xx. 19.
(d) *Exod.* xix. 1.

Time reminding them that they had already seen what he had done to the *Egyptians*, and how he had borne them, the *Israelites*, on Eagles Wings, and had brought them to himself. To which they all unanimously answered, That all the LORD had spoken they wou'd do.

WHEN *Jethro*, the Priest of *Median*, heard that the People were encamped at this Place, he immediately went to them, and carried with him *Moses's* Wife and Children; and after *Moses* had given him a full Account of every Thing that had passed, *Jethro* professed his Faith in GOD, and then, in the Presence of *Aaron* and the Elders of *Israel*, offered Burnt-Offerings, and Sacrifices to Him.

JETHRO, the next Day, observing how the Time of *Moses* was taken up in administering Justice, concluded it to be by much too heavy a Task for him, and therefore advised (e) him, first to select out of the People able Men, such as feared GOD, Men of Truth, and such as hated Covetousness; then to teach them the Ordinances and Laws of GOD; and afterwards to set them over the People as Rulers of Thousands, Rulers of Hundreds, Rulers of Fifties, and Rulers of Tens, with a Power to take Cognizance of all little Matters; but to reserve to himself the Decision of all weighty Affairs. And this *Jethro* urged as the only Means for *Moses* to preserve his own Health and Ease, and to enable him to bring the People, in Peace, to the promised Land: Provided nevertheless, that this Scheme, for the Civil Government of the People, should not be repugnant to the Commands of GOD; but wholly conformable thereto.

SOON after this, in the Sight and Hearing of all the People, GOD himself pronounced his Commandments, which were ten in Number; the two first whereof not only forbids Idolatry, but explains the several Species thereof: *Thou shalt have none other Gods before me. Thou shalt not make to thy self any graven Image, nor the Likeness of any Thing that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth; Thou shalt not bow down to them, nor worship them.* This is the Sum of those two Commandments; by which it seems clear, that GOD was addressed to by the Heavenly Bodies, and thereby intercepted from such as paid their Devotions to him; That they had made to themselves Images of Things in Heaven, in the Earth, and under the Earth; that is, of the Planets, of Prophets, and of eminent and good Men, deceas'd; and had adored and worshipped them: Instead of which, GOD commanded *Moses* to tell the Children of *Israel* to make an Altar of Earth, or of unhewn Stone, and sacrifice thereon their Offerings in all Places where he should record his Name. (f) And at the same

(e) *Exod.* xviii. 20.

(f) *ib.* xx. xxiv.

Time He directed *Moses* to set several Laws before them, which he did, and to which they all assented. Then *Moses* wrote all the Words of GOD in a Book ; and the next Morning he built (g) an *Altar* at the Foot of Mount *Sinai*, together with twelve *Pillars*, according to the twelve Tribes of *Israel*, of which Plate N^o I. is the Plan.

A. The Altar.

B. C. D. E. F. G. H. I. K. L. M. N. The twelve Pillars.

THIS done, *Moses* appointed a solemn Sacrifice of Oxen, and having taken half the Blood of those Animals into Basons, and sprinkled the other half on the *Altar*, He then took the Book of the Covenant, which he read in the Audience of the People ; and they, a third Time, assented to the Words of GOD, and to be obedient to him ; in witness whereof, *Moses* sprinkled the Blood he had preserved upon them, telling them it was the Blood of the Covenant which the LORD had made with them, concerning all the Words which he had been reading to them. Thus *Moses* performed the *Commission* which GOD had given him, and this solemn Sacrifice was the *Token* (b) by which he was to know it.

THIS Work of *Moses*'s was copied by the Pagans ; and to it we may very justly ascribe the Origin of all those circular and quadrangular Places of publick Worship in the East, as well as those of the *Druids* in these Parts of the *World*, which were composed of single Stones set up on their Ends.

C H A P. XI.

Of the Tabernacle erected by *Moses* in the *Wilderness*.

MOSE S having declared his Intention of making an HABITATION for GOD, as well as of EXALTING him, after he had made the Covenant with the People, as above, He together with *Aaron*, *Nadab*, *Abihu*, and seventy of the Elders left the Camp, and went up towards Mount *Sinai*, where (a) they all saw the GOD of *Israel*: And there was under his Feet, as it were,

(g) *Exod.* xxiv. 4.

(b) *Ib.* 3. 13.

(a) *Ib.* xxiv. 10.

a paved Work of a Sapphire Stone; and, as it were, the Body of Heaven in his Clearness: But only Moses advanced to the Mount itself, where GOD was pleased to instruct him in the *Habitation* he intended to make Him, and to impart to him those Things that would be conducive to his Design of *Exalting Him*.

TELL the Children of *Israel*, saith GOD to *Moses*, (*b*) to bring me an Offering, but receive only of such as shall bring it willingly, and of them take *Gold, Silver, Brass, Blue, Purple, Scarlet, fine Linen, Goats Hair, Ram Skins dyed red, Badgers Skins, Shittim Wood, Oil, Spices, Onyx Stones, and Stones to set in the Ephod and Breast-Plate*: With these Materials, let them make me a SANCTUARY, that I may dwell among them; and let them make it according to the PATTERN which I now shew to thee, and according to these Directions.

THEY shall make an *Ark*, of Shittim Wood, two Cubits and a half long, one Cubit and a half broad, and one Cubit and a half high, which thou shalt over-lay with pure Gold, within and without, and round about the Top thereof thou shalt make a Crown of Gold; for the four Corners of this *Ark* thou shalt cast four Rings of Gold, and place two on each Side thereof; into which Rings, thou shalt put Staves of Shittim Wood, over-laid with Gold, and those Staves shall always remain so fixed to the *Ark*, in order to bear it when it is carried.

THOU shalt make a *Mercy Seat*, of pure Gold, two Cubits and a half long, and one Cubit and a half broad, with two Cherubims, of Gold, of Beaten Work, on the Ends thereof, having their Faces looking to one another, and their Wings stretched on high, and covering the *Mercy Seat*.

THOU shalt make a *Table* of Shittim Wood, two Cubits long, one Cubit broad, and one Cubit and a half high, which thou shalt over-lay with pure Gold; to which thou shalt add a Crown of Gold, a Border of a Hand's Breadth, and a Golden Crown to the same Border; also four Rings of Gold, which thou shalt put in the four Corners of the *Table*, over-against the Border, and these Rings shall be for Places to receive the Staves necessary to bear the *Table*, which Staves shall be made of Shittim Wood, and over-laid with Gold.

THOU shalt make a *Candlestick*, with six Branches, of pure Gold, of Beaten Work; three of the Branches shall be placed on each Side of the Shaft, every Branch shall have three Bowls, like unto Almonds, with the same Number of Knops, and Flowers; and in the Shaft there shall be four Bowls, like unto Almonds, with a Knop, and

(b) *Exod. xxv. 2.*

a Flower, to every Bowl. The Branches shall be so fixed to the Shaft, that there may be a Knop under every two Branches as they proceed out of it ; and thou shalt make seven Lamps to this *Candlestick*, in Order to illuminate what shall be over-against it ; the Tongs and Snuffers shall be of pure Gold, and the whole shall be made of one Talent.

MOREOVER, thou shalt make the TABERNACLE with ten *Curtains* of fine Twined Linnen, and Blue, Purple, and Scarlet, with Cherubims of Cunning Work ; each *Curtain* shall be twenty-eight Cubits long, and four Cubits broad : These *Curtains* thou shalt couple together, first into two Pieces, of five *Curtains* in each Piece, and then into one, by making fifty Loops upon the Edge of the extream *Curtain* of each Piece, and fastening them together with fifty Taches of Gold.

THOU shalt make eleven *Curtains* of Goats Hair to be a Covering, or *Tent*, upon the *Tabernacle* ; each *Curtain* shall be thirty Cubits long, and four Cubits broad : Five of these *Curtains* thou shalt couple together in one Piece, and six in another Piece ; these thou shalt again couple together, by making fifty Loops on the Edge of the extream *Curtain* of each Piece, and fastening them together with fifty Taches of Brass. The *Curtain* next the Front of the *Tabernacle* shall be doubled, that the last *Curtain* may hang over the back Part of the *Tabernacle* two Cubits, or half of its Breadth ; and these *Curtains*, by being longer than the under ones, will hang over on each Side, one Cubit, and so cover the whole *Tabernacle*. Thou shalt also make a Covering for the *Tent* of Ram Skins, dyed red, and another Covering above that of Badgers Skins.

THOU shalt make *Boards*, for the *Tabernacle* of Shittim Wood, every *Board* shall be ten Cubits long, and one Cubit and a half broad, with two Tenons set in Order, one against another. On the South Side of the *Tabernacle* there shall be twenty of these *Boards*, with forty Sockets of Silver under the forty Tenons thereof : On the North Side, there shall be twenty of the same *Boards*, with forty Sockets of Silver under the forty Tenons thereof ; and on the West Side, there shall be six of the like *Boards*, with two others for the Corners, to be coupled above and below to one Ring, with sixteen Sockets of Silver under the sixteen Tenons thereof : And thus every *Board* will have two Sockets for his two Tenons.

THOU shalt make *Bars* of Shittim Wood, five for the *Boards* on one Side of the *Tabernacle*, five for the *Boards* on the other Side, and five for those on the West Sides ; the middle *Bar*, in the midst of the *Boards*, shall reach from End to End of each respective Side. The *Boards* and *Bars* shall be over-laid with Gold, and the *Boards* shall be fastened to the *Bars* by Means of Rings of Gold fixed to the former, thro' which the latter shall shoot.

THOU

THOU shalt make a four Square *Altar* to burn Incense upon, one Cubit long, one Cubit broad, and two Cubits high, with Horns on the four Corners thereof ; which *Altar* thou shalt make of Shittim Wood, then over-lay it with pure Gold, and about the Top thereof thou shalt make a Crown of Gold, with two Golden Rings by the two Corners. This done, thou shalt next prepare two Staves of Shittim Wood, over-laid with Gold, to be put through those Rings to bear the *Altar* withal.

THOU shalt make a *Vail* of Blue, Purple, Scarlet, and fine Twined Linnen of Cunning Work, with Cherubims ; also four *Pillars* of Shittim Wood, which thou shalt over-lay with Gold ; the Hooks of these *Pillars* shall be of Gold, and the Sockets of Silver. This *Vail* thou shalt hang upon these four *Pillars*, directly under the Taches, that thou mayest bring in, within it, the *Ark* of the Testimony, with the *Mercy Seat* upon it. And the *Vail*, thus fixed, shall divide unto you, between the Holy Place, and the most Holy. The *Table* shall be set without the *Vail*, on the North Side of the *Tabernacle* ; the *Candlestick* shall be placed over-against the *Table*, on the South Side ; and the *Altar* of Incense shall be put before the *Vail*.

THOU shalt make an *Hanging* for the Door of the *Tent*, of Blue, Purple, Scarlet, and fine Twined Linnen, wrought with Needle Work ; this shall be supported by five *Pillars*, of Shittim Wood, over-laid with Gold ; whose Hooks shall be likewise of Gold, but their five Sockets shall be of Brass.

THOU shalt make an *Altar* of Shittim Wood, with Horns, on the four Corners thereof, of the same Wood ; this *Altar* shall be four Square ; the Length of which shall be five Cubits, the Breadth five Cubits, and the Height three Cubits ; and thou shalt over-lay the Whole with Brass ; of which Metal thou shalt make all its Vessels, and all its Appurtenances. To the Corners of this *Altar* thou shalt fix brazen Rings, thro' which thou shalt put Staves of Shittim Wood, over-laid with Brass, to bear it.

THOU shalt make the *Court* of the *Tabernacle*, for the South Side of which there shall be *Hangings* prepared of fine Twined Linnen, one hundred Cubits long, together with twenty *Pillars* ; for the North Side, the like Quantity of *Hangings*, and the same Number of *Pillars* ; for the Breadth of the *Court*, at the West End, half the Quantity of *Hangings*, and half the Number of *Pillars*, directed for one of the Sides ; and for the East End of the *Court* there shall be three Pieces of *Hangings*, and ten *Pillars* provided ; two Pieces of these *Hangings* shall be made of fine Twined Linnen, each of which shall be fifteen Cubits long ; and the other Piece shall be made of Blue, Purple, Scarlet, and fine Twined Linnen,

wrought with Needle Work, and be twenty Cubits long. All the *Pillars* round about the *Court* shall be filleted with Silver; their Hooks shall be of Silver, and their Sockets of Brass; of which Metal, all the Pins and Vessels shall be made. The Length of the *Court* shall be one hundred Cubits, the Breadth fifty, and the Height, by the *Curtains*, five.

THOU shalt make a *Laver* of Brass, place it between the *Tabernacle* and the Brazen *Altar*, and put Water therein.

THEN GOD concluded in saying, (c) *See, I have called by Name, Bezaleel, the Son of Uri, the Son of Hur, of the Tribe of Judah: And I have filled him with the Spirit of GOD, in Wisdom, and Understanding, and in Knowledge, in all Manner of Workmanship, to devise Cunning Works, to work in Gold, Silver, and Brass, in Cutting of Stones, in Setting of them, and in Carving of Timber. And with him I have given Aholiab, the Son of Ahisamach, of the Tribe of Dan; and in the Hearts of all that are wise-hearted, I have put Wisdom; that they may make all that I have commanded thee.*

THUS far concerning the HABITATION for GOD. Now to enable *Moses* to EXALT him, GOD gave him (d) *Tables of Stone*, on which he had written a Law and Commandments for him to teach; this he was directed to (e) put into the *Ark*, upon which the *Mercy Seat* was to stand; and there GOD promised to (f) meet his Servant *Moses*, and to COMMUNE with him.

UPON the *Table*, in the *Tabernacle*, *Moses* was directed to (g) order *Shew Bread* always to be put; to (h) keep the Lamps of the *Candlestick* constantly lighted; and to (i) burn sweet Incense upon the *Altar*, before the *Vail*, as often as the Lamps should be dress'd. He was likewise directed to (k) offer *two Lambs*, of the first Year, Day by Day, continually, together with a *Drink Offering*, on the *Altar* in the *Court*. And as often as the Priests, appointed for the Performance of any of these Things, should go into the *Tabernacle*, they were (l) ordered to wash their Feet with the Water in the *Laver*, before the Door of that Structure.

Moses thus Divinely instructed in the HABITATION he intended to build for GOD, and in the Manner in which it was proper for him to EXALT Him, was next directed to destroy Idolatry in the Land of *Canaan*, and the Means of Introducing, or of Propagating it again, among the *Israelites*, when they should be settled in that Land. Thou shalt, saith GOD to him, (m) utterly

(c) *Exod.* xxxi. 2.

(d) *Ib.* xxxi. 18.

(e) *Ib.* xxv. 16.

(f) *Ib.* xxv. 22.

(g) *Ib.* xxv. 30.

(h) *Ib.* xxvii. 20.

(i) *Ib.* xxx. 7.

(k) *Ib.* xxix. 38.

(l) *Ib.* 30. 19.

(m) *Ib.* xxiii. 24. and xxxiv. 12.

overthrow the GODS in all the Land of *Canaan*, and quite break down their *Images*, destroy their *Altars*, and cut down their *Groves*. Thou shalt make no Covenant with the Inhabitants of that Land, nor with their GODS; nor shalt thou suffer them to dwell in the same Land with thee; neither shalt thou contract Marriage with them.

AFTER *Moses* had been thirty-nine Days in the Mount, the People imagined him to be lost, and so applied themselves to *Aaron*, whom they looked upon as a PROPHET, from the Signs he had shewed them in *Egypt*, to make them an *Image* of their *Leader*, their *Ruler*, and their *Judge*, to conduct and rule them for the future. For this seems to be the Meaning of their Request to *Aaron*: (n) *Make us Gods to go before us, for as for this Moses, which brought us out of the Land of Egypt, we wot not what is become of him*: That is, Make us an *Image* of our *Judge*, *Ruler*, and *Leader*, here called a GOD, an Appellation the (o) Scripture often gives to *Judges*, *Magistrates*, and *Rulers* of the People.

AARON, willing to comply with the Request that was made him, demanded of the People the Ear-Rings out of the Ears of their Sons, their Wives, and their Daughters; which they instantly gave him. Then he prepared to make the *Image*, notwithstanding GOD had so lately forbid Works of this Nature: And He having cast the *Jewels* into the Fire, the Mould, intended for a *Man*, (p) produced a *Calf*; which *Aaron* (q) touched up with a Graving Tool.

THE People, amazed at this Prodigy, took the fortuitous Image to be their GOD; and though they had a few Hours before attributed their Delivery from *Egypt* to *Moses*, they now divested him of that Honour, by declaring the *Image* to be the GOD that brought them out of that Land; and as such they paid Divine Honours to it: Nay *Aaron* himself built an Altar before this *Calf*, and appointed a Feast, to be observed the Day after, being the forty-first from *Moses's* going up into the Mount; which Feast was accordingly held: For, at that Time, the People then offered their Burnt-Offerings, and brought their Peace-Offerings to this Image; before which they sat down to eat and drink, and then rose up to play.

IT is the general received Opinion, that this Image was made to imitate the God *Apis*, of the *Egyptians*: But as the *Egyptians* were a People remarkable for paying (r) a superstitious Reverence to Prodigies, or any Thing tending that Way, it seems much more Probable, that *Aaron's* *Calf* gave them the Idea of their *Apis*; for

(n) *Exod.* xxxii. 1.

(o) *Exod.* xxii. 28.—*Pf.* lxxxii. 6.—*John* x. 34.—*Acts* xxiii. 5. &c.

(p) *Exod.* xxxii. 24.

(q) *Exod.* 32. iv.

(r) *Herod.* l. 2.

one of the Plagues which GOD inflicted upon the *Egyptians*, just before the *Israelites* left that Country, was a (*s*) *Murrain* among their *Beasts*, which destroyed all their Horses, Asses, Camels, OXEN, and Sheep. If there had been an *Apis* to share in the common Calamity, how had *Moses* triumphed in the GOD of *Israel's* destroying the GOD of the *Egyptians*? On the contrary, had there been an *Apis* to survive this Plague, wou'd the *Israelites* have sought to a GOD who had not defended his own People; to One that suffered all Sorts of Plagues to fall on them; and to One that suffered their whole Host to be destroyed? Surely such a GOD must be contemptible, and not venerable, to the *Israelites*. The Truth therefore, in its full Force, seems to be, that the People of this little Republick, loosing *Moses*, their Leader, as they thought, applied themselves to *Aaron* to make his Image; into which, by Virtue of the Power he had of working Miracles, they thought he could transpose his Soul, and thereby secure to them the Presence of that Man who had such a Power with GOD in their Behalf, as they had, in so many Instances, experienced him to have. But GOD shewed them their Folly, had they but been able to discern it; the *Mould*, intended for a *Man*, produced one of the most stupid of Animals, A GREAT CALF.

IN this Conjunction, GOD (*t*) sent *Moses* down from the Mount, to punish the People for the Violation of the Covenant they had so lately entered into with Him; who accordingly took the Calf, and burnt it, then ground it to Powder, this he strawed upon the Water, and then made the Children of *Israel* drink thereof. He next rebuked *Aaron*; and then taking to his Assistance the Sons of *Levi*, they slew about three thousand Men, that Day, who had been the Ring-leaders of this Idolatry; which *Moses* before had interdicted, in the strongest Manner, by shewing his Brethren, that the Power Prophets had with GOD, in Behalf of Man, ceased with their Existence here. *Enoch*, says our Divine Historian, (*u*) was a most righteous Man, He walked with GOD for three hundred Years; then GOD took him for his Piety into Heaven: But nevertheless, *Enoch* WAS NOT; that is, his Mission ceas'd at the Time of his Translation.

THE next Morning, *Moses* told his Brethren, That he would go up again to GOD, to endeavour to make Attonement for this great Sin, which they had committed; and they, on their Parts, testified their Humility, by stripping themselves of their Ornaments, and impatiently waited the Return of *Moses*. But, alas! he could not prevail; for GOD then turned from them, refused to go in the Midst of them for the future, and not only (*w*) gave them up to worship

(*s*) *Exod.* ix. 3.(*t*) *Ib.* xxxii. 7.(*u*) *Gen.* v. 24.(*w*) *Acts* vii. 42.

the Host of Heaven, but determined to plague them for the Calf they had caused *Aaron* to make. Nevertheless, (x) He appointed *Moses* to conduct them to the promised Land; and withal told him, That his ANGEL should go before him; and that He himself wou'd drive out of that Land, the *Canaanite*, the *Amorite*, the *Hittite*, the *Perizzite*, the *Hivite*, and the *Jebusite*, whose (y) Abominations, in offering their Children, as Sacrifices to their Idols, in using Divinations, Enchantments, Witchcraft, and Necromancy, in observing Times, in making Use of Charms, and in consulting with familiar Spirits, had brought upon them the Divine Vengeance, to extirpate and destroy them.

THUS *Moses* received a *second Commission* from GOD, relating to these People; to whom he forthwith returned, and acquainted them with it: But when they heard these evil Tidings, Drefs was no more regarded, the People mourned, and no Man attempted to put on his Ornaments. However, *Moses*, in some Measure, alleviated their Grief, by giving them a full Detail of GOD's Orders concerning the *Tabernacle*: Whereupon the Offerings, for that Structure, were brought so fast, that the People were soon restrained from contributing more; the Work was immediately begun, in Obedience to the Directions given, as before, in the most expressive and comprehensive Terms; and what appears to have been omitted in the Description of the Work, was undoubtedly supplied in the PATTERN which GOD shewed to *Moses*.

MOREOVER the Tenons, of the Boards, were made equally distant from one another; the *Pillars* of the Door of the *Tabernacle* had Chapiters, and Fillets over-laid with Gold; and those of the *Court* had Chapiters over-laid with Silver, and were filleted with the same Metal.

ALL the Gold amounted to twenty-nine Talents, and seven hundred and thirty Sheckles; and the Silver amounted to one hundred Talents, and one thousand seven hundred and seventy five Shekels: The People that were numbered were six hundred and three thousand five hundred and fifty Men, above twenty Years old; and each offered a Bekah, or half a Shekel of Silver.

OF the Silver, offered by the People that were numbered, the Workmen cast the Sockets of the *Sanctuary*, one hundred in Number, of a Talent Weight each; and of the Remaining one thousand seven hundred and seventy five Shekels, they made the Hooks, Chapiters, and Fillets of the *Pillars*.

(x) *Exod.* xxxij. 34.

(y) *Deut.* xviii 9.

ALL the Brafs amounted to feventy Talents, and two thoufand four hundred Shekels; and therewith the Workmen made the Sockets for the *Pillars* at the Door of the *Tabernacle*, the Brazen *Altar*, with all its Appurtenances, the Sockets for the *Pillars* of the *Court*, and all the Pins neceffary for the *Tabernacle*, with the *Court* about it.

THE Work being all compleated, together with fuch Cords as were proper for the *Court*, the fame was viewed and approved by *Mofes*. Then GOD commanded the *Tabernacle* to be reared; the *Altar* of Burnt-Offerings to be placed before the Door of that Structure; the *Laver* to be fixed between the Door and the *Altar*; and the *Court* to be fet up round about the Whole: Which *Mofes* accordingly performed, upon the first Day of the first Month, in the fecond Year after the Departure of the *Israelites* from *Egypt*: For upon that Day he reared up the *Tabernacle*, and the *Altar*, and fo finished the whole Work; of which Plate N^o 2. 3. is the Plan.

A. A. The South Side of the *Tabernacle*, confifting of twenty Boards, ten Cubits long, and one Cubit and a half broad; fupported by forty Sockets of Silver.

B. B. The North Side of the *Tabernacle*, confifting of twenty Boards, ten Cubits long, and one Cubit and a half broad; fupported by forty Sockets of Silver.

C. C. The West Ends of the *Tabernacle*, confifting of eight Boards, ten Cubits long, and one Cubit and a half broad; fupported by fixteen Sockets of Silver.

D. D. D. D. The four *Pillars*, upon which the *Vail* was hung; fupported by four Sockets of Silver.

E. The moft Holy Place.

F. The *Ark* of the *Testimony*, with the *Mercy Seat* upon it.

G. The Holy Place.

H. The *Altar* of Incenfe.

I. The *Table*, with Shew Bread upon it.

K. The *Candlestick*, with feven Lamps.

L. L. L. L. L. The five *Pillars* which form'd the Door of the *Tabernacle*; fupported by five Sockets of Brafs.

M. The *Laver*.

N. The *Altar* of Burnt-Offerings.

O. O. The South Side of the *Court*, one hundred Cubits long, containing twenty *Pillars*, upon twenty Sockets of Brafs.

P. P. The North Side of the *Court*, one hundred Cubits long, containing twenty *Pillars*, upon twenty Sockets of Brafs.

Q. Q. The West End of the *Court*, fifty Cubits in Breadth; containing ten *Pillars*, upon ten Sockets of Brafs.

Chap. XI. *Plagiarism of the Heathens Detected.* 61

R. R. The East End of the *Court*, fifty Cubits in Breadth; containing ten *Pillars*, upon ten Sockets of Brass; of which the four middle *Pillars*, and the three Spaces between them, take twenty Cubits, and make the Gate; which has on each Side of it, three *Pillars*, and three Spaces, occupying fifteen Cubits on a Side.

THIS *Tabernacle Moses* reared (z) up at a considerable Distance from the Camp; he looking upon the Ground, where his Brethren had then pitched their Tents, as polluted, by the Idolatry the People had run into, when they made a Calf, and paid Divine Honours to it, as above; and therefore improper for the *Sanctuary* of GOD to be pitched upon.

FOR the Service of this *Tabernacle*, GOD set apart (a) *Aaron*, and his four Sons, *Nadab*, *Abihu*, *Eleazar*, and *Ithamar*; and then directed *Moses* to make them their proper Garments: For *Aaron* He was to make a Breast-Plate, an Ephod, a Robe, a brodered Coat, a Mitre, a Girdle, and Breeches; and for his Sons, Coats, Girdles, Bonnets, and Breeches: With these Garments, GOD directed *Moses* to cloath *Aaron*, and his Sons; then to anoint, consecrate, and sanctify them; and in *Aaron's* Breast-Plate to put the *Urim* and *Thummim*; after which, saith GOD to *Moses*, they shall be upon *Aaron's* Heart, when he goeth in before the LORD: And *Aaron* shall bear the Judgment of the Children of Israel upon his Heart, before the LORD continually.

THUS the *Spiritual Government* of the People was committed to *Aaron*; who had to his Assistance his four Sons: So that the Priesthood was composed of an High Priest, and four of an inferior Order.

THE Time in which the *Tabernacle*, and *Aaron* and his Sons were consecrated, was seven Days; and on the eighth Day *Moses* went into the *Tabernacle*, and immediately a cloudy Pillar descended, and stood at the Door of that Structure; then the LORD appeared before the whole Congregation of *Israel*; for when *Moses* left the Camp that Day, every Man stood at his Tent Door to look after him, and see the Event of his addressing himself to GOD in this new HABITATION; and when they saw the Pillar descend, every Man worshipped GOD in his Tent Door. The first Month consisted of thirty Days, the second of twenty-nine, and so alternately and successively, as was before observed; and therefore, from the first Day of the first Month, of the first Year, to the first Day of the first Month, of the second Year, both inclusive, is three hundred forty-five Days; to which add the above-mention'd eight Days,

(z) *Exod.* xxxiii. 7.

(a) *Ib.* xxviii. 1.

and at least two Days more for setting up the Work, and for all necessary Preparations for the Offerings, and other Things relating to the *Tabernacle*, and together it will make three hundred and sixty-five Days: And we may conclude, that the Time from GOD's appointing the *Passover*, to his appearing at the Completion of this Work, answered that very Period, since that which is specified comes so near it, and a further Time seemingly necessary for setting up the Work.

THE *Tabernacle* thus pitched, *Moses* gave his Brethren to understand, That such as sought GOD, must repair to it, and make their Offerings to Him, in such a Manner, as we find them recorded in the Book of *Leviticus*: Accordingly, the Princes of the Tribes instantly began to make them; and their Offerings, consisting of six covered Waggons, twelve Oxen, and divers other Things, took up twelve Days. And thus the *Altar* was dedicated about the twenty-second day of the first Month, of the second Year, after the *Israelites* left *Egypt*; about the Year of the World two thousand five hundred and thirteen, and about eight hundred and fifty-seven Years after the *Deluge*.

For the Performance of this *Tabernacle*, the Precept of *Beauty* was REVEALED to Man: And as the Cause of this Structure regarded his *Piety*, so every Part of it was expressive of GOD; as we shall endeavour to shew in the next Book. In the Conclusion of this, we shall only add a short Explanation of the *Urim* and *Thummim*, from the Lights the Scripture gives us concerning them.

C H A P. XII.

Of the *Urim* and *Thummim*.

WHEN *Aaron* was inducted into his Office, *Moses* brought him to the Door of the *Tabernacle*, and there, in the Sight of all the People, first washed him, then cloathed him with his Holy Garments, and, in the next Place, (a) put in his Breast-Plate the *Urim* and *Thummim*: And when *Moses* blessed the Tribes, many Years after, to that of *Levi*, He thus said, (b) *Let thy Thummim and thy Urim be with thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the Waters*

(a) *Levit. viii. 8.*

(b) *Deut. xxxiii. 8.*

of Meribah. So that the *Urim* and *Thummim* were then resign'd to (c) GOD; that the Tribe of *Levi* might not imagine them to be joined to the Priesthood, which was made Hereditary in them.

THE *Urim* and *Thummim*, from hence, appears evidently to have been no real Thing wrapped up in the Breast-Plate, as some have intimated: Those Words literally signify *Light* and *Perfection*, and therefore, were most undoubtedly Spiritual Endowments, which *Moses* communicated to *Aaron*, at the Time of Inducting him into his Office: But nothing Oraculous appears in, or from them, by the express Words of Scripture: They were Endowments which only extended to capacitate *Aaron*, for the due Execution of his Office; GOD never spoke to him as He did to *Moses*; nor did He endow him with the Gift of Prophecy, as is manifest in the Case of his and his Sister *Miriam's* Sedition: (d) *Hath the LORD indeed spoken only by Moses? Hath he not spoken also by us?* No! For GOD told them, *If there be a Prophet among you, I will make My Self known unto him in a Vision, and will speak unto him in a Dream*; declaring at the same Time, That *Moses* was no Prophet, but of a much superior Denomination, even *his faithful Servant*, to whom he would speak Mouth to Mouth, even apparently, and not in dark Speeches; which demonstrates to us, that whatever *Aaron* did, was by the immediate Direction of *Moses*, and not of GOD.

MOSES, in the next Place, told his Brethren, That when they shou'd be settled in the Land of *Canaan*, they shou'd not do after the Abominations of the People of that Land, who had Oracles and Prophets of various Kinds to delude Mankind. The Time will come, saith He, when (e) *the LORD thy GOD will raise up unto thee a Prophet from the midst of thee, of thy Brethren, like unto me; unto him ye shall hearken.* It will, continues *Moses*, be a Prophet, in whose Mouth GOD will put his Words; and that Prophet will relate them truly to the People. 'Till that Time comes, follow the Directions I have given you; and in the Interval, be not afraid of any one who shall assume the Gift of Prophecy; but when the *Great Prophet* comes, be strictly obedient to him: After this, *Moses* blessed the Tribes, and then resign'd the *Urim* and *Thummim*, in that of *Levi*, to GOD, as above.

THE safest Interpretation therefore that can be set on the *Urim* and *Thummim*, and the most consistent with the Scripture, is, That GOD gave *Moses* the great Gifts of *Light* and *Perfection*, to enable him, with the Assistance of his Brother *Aaron*, to bring his People out of Slavery to the Land promis'd them, four hundred Years before; to give them a Law for their Government in that

(c) *Num.* xx. 13. and 24. *Pf.* lxxxii. 7. and cxi. 32. (d) *Num.* xii. 2. (e) *Deut.* xviii. 15.

Land, 'till *the Seed of the Woman* shou'd come, and restore Mankind to all those Advantages which were forfeited by the *Fall*; and to explain that mysterious *Seed*, so as that People shou'd be no more deluded with Oracles, or such Kind of Inventions, as only tended to debase human Nature, and, instead of raising Man to the Knowledge of G O D, introduce Craft and Illusion to estrange them from Him.

WE shall only add, in Conclusion, under this Head, That if the Divine *Light* and *Perfection* had been in *Aaron*, (*f*) *what further Need was there that another Priest should rise after the Order of Melchisedec*, that is, a Priest of the most high G O D, *and not be call'd after the Order of Aaron*? But *Aaron* was a Priest made under the Law, by Man, and consequently imperfectly; for at his Institution, the Time for the perfect Priest was not come; he only typify'd him, every Thing that Almighty G O D did in the early Ages of the World, being for (*g*) *Ensamplers of what was afterwards to come to pass*, and to (*h*) testify of CHRIST the perfect Priest, and that Priest which the Tribe of *Levi* always expected to stand up with *Urim* and *Thummim*, as well knowing, that their own Priesthood wou'd be then abolished.

(*f*) *Heb.* vii. 11,

(*g*) *1 Cor.* 10. 11.

(*h*) *John* v. 39.

(*i*) *Neh.* vii. 65.

THE
O R I G I N
O F
BUILDING:
O R, T H E
P L A G I A R I S M
O F T H E
H E A T H E N S
D E T E C T E D.

BOOK the SECOND.

CONTAINING,

A Description of Speculative *Architecture*;

Of *Proportion*; of *Order*; of *Beauty*;

And of the various Parts of the *Tabernacle*.

THE
O R I G I N
OF
BUILDING:
OR THE
PLAGIARISM
OF THE
HEATHENS
DETECTED
BOOK THE SECOND

By
A. C. CROFT, Esq.
of the Middle Temple,
Esq.
Author of
"The Origin of the
Heathens," &c.
&c.

T H E

Origin of Building :

O R, T H E

Plagiarism of the Heathens

D E T E C T E D.

C H A P. I.

The INTRODUCTION.

THE vast and great Superiority of the Labour of the Mind, to that of the Hands, in Works of *Architecture*, is very largely, and in the strongest Terms, set forth by *Plato*; who tells us there were but few Architects in *Greece*, even in that Century after the Rebuilding of those Temples which were destroy'd by the *Persians*, in Pursuance of *Darius's* Vow. And *Vitruvius* declares, That all those Architects who aimed at the Perfection of their Art, by the bare Works of their Hands, made little or no Progress in *Architecture*, how Laborious and Assiduous soever they might have been; but those who united Theory with Practice, says that great Author, gained their Point, being thereby furnished with every Qualification, necessary to bring them to the Perfection they endeavour'd to attain.

THE Theory, which *Vitruvius* means, was such as consisted of Principles and Precepts founded in Nature; for otherwise, Caprice it self might yield Matter of Speculation, as is evident if we examine into a House built by *Federigo Zuccheri*, at *Florence*, of which Plate N^o 4. is the Elevation..

THIS Gentleman was a celebrated Painter, Architect, and Sculptor, of the fifteenth Century; and has this Incident remarkable in his Life, That he lived thirty-seven Years in the latter Part of *Paladio's* Days, and thirty-seven Years in the Beginning of *Inigo Jones's*

Jones's Life ; being born A. D. One thousand five hundred and forty-three, and died A. D. One thousand six hundred and nine.

SAINT *Matthew* writes, That our Blessed LORD and SAVIOUR declared that Man to be wise who built his House upon a Rock ; so that Signore *Zuccheri* seems to have had in View, to make the Base of his House, which is to be supposed a Rock, an Emblem of his Wisdom ; and that the Figure of that Base, comprised within the Letters A. B. C. D, and making a perfect Square, shou'd allude not only to his Solidity and Stability, but to *Mercury*, the Deity who was held by the *Pagans* to preside over Learning, Eloquence, and Trade : For the proper Emblem, among the Antients, of Solidity and Stability, was a Cube ; and the *Grecians* represented *Mercury* under that Figure.

UPON this Base, the Superstructure C. D. E. F, was rais'd with Brick, the Ornaments were made of Stone, and the Center was adorned with a large Picture. So that from the most impartial Survey of this whimsical Front, we may conclude, that Signore *Zuccheri*, over and above his other Views, designed to exhibit in it Samples of his three-fold Profession in Theory and Practice ; the first being apparent in the Door, the Windows, the Pillasters, and the other Ornaments traced and cut out of the Rock in an unfinished Manner ; the second in three Pieces of Sculpture, H. I. K. sketch'd and cut out of the same Rock ; and the third in the finished Picture G.

THE Oddity of this Design will be more conspicuous, when compar'd with one of *Palladio's* Plate, N^o 5. which is conformable to those Rules delivered by his great Master *Vitruvius* ; who tells us, That *Architecture* consists of such Variety of Knowledge, that before a Man can justly assume the Title of an Architect, he must be able to *Write* and *Design*, be skill'd in *Geometry*, and not ignorant of *Opticks*, that he must be acquainted with *Arithmetick* and *Musick*, be very knowing in *History* and *Philosophy*, and have some Tincture of *Physick*, *Law*, and *Astrology*.

THESE are Qualifications not attainable at once by our own Abilities ; and if we consider the small Advances made by Men towards them, before the *Tabernacle* was built, we cannot suppose them attainable at all by their natural Genius : But when GOD directed the Form of that Edifice, fill'd all those People which he appointed to work upon it with his own Spirit in Wisdom and Understanding, and taught them how to perform the most curious Works ; we need not wonder, that the Superintendant of that glorious Structure, had as large a Fund of Knowledge given him at once, as that which *Vitruvius* has enumerated, as above.

THE Qualifications of an Architect, according to *Vitruvius*, consisting of such Variety of Knowledge, it may not be improper to consider what *Architecture* is; at least what it appears to have been when the *Tabernacle* was erected.

C H A P. II.

Of ARCHITECTURE.

ARCHITECTURE is a Term, under which is comprehended all the Causes and Rules of Building, as well as the due Application and Execution of them, for all Manner of Purposes incident to Man. *Architecture* is generally understood to be a Science, tho' in reality it is a Compound of Art and Science, as every Thing must be which depends on the Mind and Hands. The Sciential Part is the Idea we conceive of the most perfect and accomplish'd Work: The Artificial Part is the Understanding all the Causes and Rules relating to any Figure, or Body, how to adapt those Things for the Use of Mankind, and how to execute them in all Sorts of Works: So that the Sciential Part of *Architecture* is pure; but the Artificial is mixed.

ARCHITECTURE, therefore, is partly a Science, partly an Art; and may be said to consist of three Parts, *Speculative*, *Liberal*, and *Mechanical*: *Speculative*, so far as it regards the Idea of the original Design; *Liberal*, so far as it regards the Causes and Rules whereby a Figure is produced, and the Application of such Figure for the Use of Mankind; and *Mechanical*, so far as it regards the Execution of the Designs resolved upon.

FROM hence it is manifest, that in Works of *Architecture*, before the *Tabernacle* was erected, the *Effect*, or the Labour of the Hands, in a great Measure, preceded the *Cause*, or the Labour of the Mind; and, consequently, the Buildings so performed, must be without *Order*, *Proportion*, or any other Character that could render them *Beautiful*.

BUT in the *Tabernacle*, the *Cause* preceded the *Effect*, the Fabric was presented to the Mind perfectly finish'd, the Magnitude of every individual Part was undoubtedly given, and the Whole was explain'd in the most comprehensive Terms, previous to the Execution of it: And as the highest Demonstration that *Architecture* was

not then arrived to such a Degree of Perfection as to afford any one, among those whose Lives had been spent under Bondage among the *Egyptians* in the Building Art, capable of Working after-prescribed Rules and a just Pattern, GOD, at the same Time that He directed the *Tabernacle* to be built, determined it necessary to fill all those that were wise-hearted with his own Spirit in Wisdom and Understanding, to enable them to perform that Sample of new and perfect Architecture; the Pillars of which, being, as it were, the Sinews or Support of it; and imitating, in some Measure, those Trees, or Props, made Use of in the original Dwellings of Men; it will be proper now to consider, what it was that gave them such Name, Pre-eminence, and Rank, as they appear to have had in this Structure.

C H A P. III.

Of PILLARS, in Imitation of Forked Trees, or Poles.

SUCH Forked *Trees*, or *Poles*, as, in the Original *Huts*, were stuck up in the Ground, in Order to support the Covering to be laid over them, were, in the *Tabernacle*, called *Pillars*, and variously applied; so that the Manner of setting them up in that Structure was entirely new; since the *Trees*, or *Poles*, of which the *Pillars* were made, became deprived of that Base, in this Structure, the sticking them up in the Earth, in former Buildings, gave them. Therefore, this Defect GOD supplied, by the Assistance of the Art which he now REVEALED, in giving them another Sort of Foot, so broad, as to make a sufficient Base to keep them upright, and from falling, though they shou'd be somewhat pressed above to the one Side, or to the Other.

MOREOVER, GOD was graciously pleased, in these *Pillars*, to direct how we should supply our Necessities in Building, with the Materials of the Earth, and even reconcile Art with Nature in our future Imitations; to which Purpose, as the *Pillars* imitated *Trees*, so they were made with a Base at the Bottom, to answer the Root, and with a Capital at Top to represent the Head of a *Tree*: GOD shewing us, in the very same Structure, how we ought to apply the Imitation of natural Things, in natural Places; for those *Pillars* that had the open Air and Earth to nourish them were exhibited growing; whereas those in the Building it self, as being shut up from the Air, were represented as dead. And therefore, the *Pillars* of the

the *Tabernacle*, by their different Situation, being of three different Kinds, furnish'd the various Sorts of Building necessary for Man; as the *Strong*, the *Mean*, and the *Delicate*; and which, in Process of Time, were ranked under the Name of *Order*, with *Grecian* Names; to wit, *Dorick*, *Jonick*, and *Corinthian*.

CHAP. IV

Of ORDER.

ORDER is that Kind of Appearance exhibited to the Eye by any Artificial Object, or Figure, which by the regularity of its Composition is pleasing, and answers the various Purposes for which it is made or intended.

IN the Works of the DIVINE ARCHITECT of all Things, we find nothing but perfect Figures, consisting of the utmost *Regularity*, the sweetest *Harmony*, and the most delightful *Proportion*: And as his Works universally tend to a circular Form, and are as universally constituted of three different principal Parts, so those three Parts generally carry with them, in the whole, and severally, the Properties of *Use*, *Strength*, and *Beauty*; to illustrate which, the Figure of a Man, created in the Image of GOD, is the most notable Example.

THE Parts of Man are mostly circular; and of the infinite Number with which he is composed, there is not one superfluous, or that do not answer some particular *Use*, conducive to his Existence.

MAN consists of three principal Parts, namely, the Head, the Trunk, and the Limbs; all the Parts, in their utmost Extent, are comprehended in a Square, or in a Circle; and so exact is the Mechanism of his whole Structure, that all the Parts mutually assist each other, and contribute to the *Strength* of the Whole.

MAN is a compleat Figure, and the Perfection of *Order*. Imagine him to be parted by a Line in the Middle; and whatever falls on one Side, the same will fall on the other, to answer and correspond with it. And of the infinite Number of Parts with which he is composed, do but unfold any one of them, and what astonishing *Beauty* will arise to the most intelligent Eye!

ORDER may therefore be agreed upon to be a perfect Figure, constituted by Equality, and a regular Disposition of its Parts.

C H A P. V.

Of PROPORTION.

PROPORTION consists in the Agreement between the Length, Breadth, and Depth of any Figure; and when such Figure is commensurable by one of its Parts, that Part is the Principle, or first Cause of such Figure, and must ever be conceived as Unity, tho' capable of being divided into an infinite Number of lesser Parts. This Unity must be imagined only in regard to its Length; and such Length was, by the unanimous Consent of all Antiquity, called a *Standard Measure*, for the whole Figure. Thus a *Cubit* was the *Standard Measure* for *Noah's Ark*, which contained three hundred of them in Length, fifty in Breadth, and thirty in Height; and this with the *Hand*, the *Span*, the *Foot*, the *Yard*, and the *Fathom*, by whatever other Names they may be called, were all founded on the Parts of the Human Body; they were the primitive *Standard Measures* in all the different Parts of the World; and the most antient of them, as well as the most universal, was the *Cubit*; for which Reason, the *Hebrews* called that Measure *Ammah*, signifying the Mother, or the common Parent of all other *Standard Measures*.

THE *Ark* was built by this *Standard*, which GOD himself revealed to *Noah*; and that *Vessel* was, as *Alberti* observes, of a *Proportion* similar to that of the Body of a Man. What Figure more perfect! Besides, it was so exactly calculated for its Use; that it not only made a commodious Habitation for *Noah* and his Family, as well as for some of every other Species of living Creatures, but yielded sufficient Room for Provisions, for a whole Year, for them; and yet it drew no more Water than just half its Altitude: So well was the Magnitude of this *Vessel* concerted!

PROPORTION will from hence appear to be the Secret of determining the Size of any Structure, or of any Kind of Figure relating to a Building. When any such Figure answers the *Use* to which it is assigned, we determine it to be well *Proportion'd*; it then becomes a Precept for us in our future Works; and we are enabled to make similar Figures to it, to answer a proportionable Degree of *Use* with the Original. The chief of such Figures are the *Orders of Pillars*; and their *Proportions*, as set forth, Plate N^o 6, arising from the Human Body, have, by the Voice of all Ages, been declared *Beautiful*; insomuch, that Caprice itself hath wasted all her Talents in swerving from those *Proportions*, and in endeavouring to ornament the Figures. This therefore leads us to consider what *Beauty* consists of.

C H A P. VI.

Of BEAUTY.

BEAUTY is that Sort of Object which gives Delight to the Mind, and must consist of Variety, though at the same Time be conceived as one Individual.

THE principal Function of the Mind, is the Knowledge of its CREATOR, which is to be attained no other Way, but by a thorough Understanding of the Works of the *Creation*; the Author of which, though but ONE BEING, comprehends the whole System of the *Universe*, which our Re-searches can never exhaust, nor the Mind fully conceive.

FROM this Principle, it must necessarily follow, that Variety is one of the most natural and pleasing Objects to the Mind; but amidst that pleasing Diversity, Unity is likewise a predominant Cause of Pleasure, without which, Variety is ambiguous and indistinct; Unity therefore fixes Diversity, and re-unites in it self all the several Objects, which before were loose and unconfin'd in the Mind, in the same Manner that the Eye draws all Objects to one Point.

IN the Multitude of Objects which perpetually offer themselves to the Mind, the several Resemblances are drawn together, and classed with *Regularity*, and *Proportion*: *Variety* therefore tempered by *Unity*, *Regularity*, and *Proportion*, produces *Beauty*; and this Harmony is by no Means the Effect of Caprice; these Characters of *Beauty* exist in *Nature*, and are founded upon everlasting Truths.

Now if we take a Review of the *Tabernacle*: *Order*, *Proportion*, *Beauty*, and every other Thing which can attribute to a perfect Piece of *Architecture*, will appear to have taken its Rise therein, and therefore such a Review seems necessary: But first let us see how the *Israelites* were to be instructed in the LAW, which GOD gave *Moses* to teach them.

C H A P. VII.

Of the Manner in which the *Israelites* were to be instructed in the Law.

AFTER *Moses* and *Aaron* had explained the LAW to the People, by the Help of the *Urim* and *Thummim*, GOD expressly ordered, that the *Israelites* should put (a) *Fringes* in the Borders of their Garments, throughout their Generations, and over-lace it with a Blue Ribband, that they might look upon it, and remember all his Commandments. And *Moses* (b) first enjoin'd them to keep his Words in their Hearts; and then commanded them to teach them diligently to their Children, to talk of them when they sat down in their Houses, when they walked Abroad, when they lay down, and when they rose up; to bind them for a Sign upon their Hands, to make them Frontlets between their Eyes, and to write them upon the Posts of their Houses, and on their Gates.

MOSES also (c) ordered the Priests and Elders to read the whole LAW at the End of every seven Years, in the Solemnity of the Year of Release, in the Feast of *Tabernacles*; at which Time, he directed them, to gather the People together, Men, Women, and Children, and even the Stranger that liv'd amongst them, to hear and learn to fear GOD, and to keep His LAW: And also, that during that Time, as well as during the Time of the Yearly Feast of *Tabernacles*, he enjoin'd all those that were *Israelites* born, to dwell in *Booths*, in Remembrance of their Living in such Habitations, when GOD brought them out of the Land of *Egypt*.

To this may be added innumerable Instances of GOD's peculiar Care of his People, in reminding them of the Covenants He made with them, of His Miracles, and of His Predictions, which He frequently proved, by Signs, by Tokens, and by other ocular Demonstrations.

FOR GOD gave to *Noah* the Rainbow, as (d) a Token of his Covenant; He enabled *Moses* to work Miracles, (e) for Signs of the Power He had invested him with; He made the People to believe Him to be the GOD of *Israel*, and *Moses* to be His Servant, by the same Signs; He foretold the Idolatry of the People, and the Book of the LAW was placed by the Side of the *Ark*, as (f) a Testi-

(a) *Num.* xv. 35.(b) *Deut.* vi. 6.(c) *Ib.* xxxi. 9.(d) *Gen.* ix. 12.(e) *Exod.* iv. 5.(f) *Deut.* 31. 26.

mony of that Prediction ; and He proved the *Commission* He gave *Moses*, by His enabling him to bring the People out of *Egypt*, and then by causing them to serve Him on the same Spot of Ground where He gave him that *Commission*.

UPON the whole, therefore, one may conclude, that all the great Occurrences contain'd in Holy Writ, were design'd to be *Really* and *Emblematically* set before the Eyes of the People, to remind them of their Duty ; but chiefly in that Structure to which they were always to repair, to make a Tender of their Offerings to GOD, since there He directed, at the Time of *Korah's* Rebellion, (*b*) the Censers of those that had offered strange Incense to be placed, as a Sign to the Children of *Israel* ; and there likewise He ordered *Aaron's* (*b*) Rod to be put, as a Token against the Rebels ; but more especially, since *St. Paul* (*i*) declares more expressly, That the *Tabernacle* and Vessels thereunto belonging, were Shadows, Patterns, and Figures of Heavenly Things.

AGREEABLE to this, *Josephus* compares the three Divisions of the *Tabernacle*, to *Heaven*, the *Earth*, and the *Sea* ; the *Curtains*, with the four Colours, to the four Elements, *Fire*, *Air*, *Earth*, and *Water* ; the two *Stones* on the Shoulders of the High Priest, to the *Sun* and *Moon* ; the *Pomegranates*, to the *Lightning* ; and the *Bells* to the *Thunder*.

WE will therefore, in the Explanation of the various Parts of the *Tabernacle*, shew how far they may be look'd upon as *Emblems* of, or *Allusions* to the Matters contained in the *Sacred Writings*, which we shall nevertheless mention but only as Problems, at this Time, to be further consider'd.

CHAP. VIII.

Of the *Ark*, *Mercy Seat*, *Altar of Incense*, *Table*, and *Candlestick*, in the *Tabernacle*.

THE *Ark*, in the *Tabernacle*, *Moses* expresses, by a Term quite different from that made by *Noah*, or that which was made by his Mother, of Bull-Rushes, though all of them mean a Kind of Coffin, or Chest. The *Ark* we are now speaking of was no more than five Half-Cubits long, three broad,

(b) *Num.* xvii. 10,

(i) *Heb.* viii. 5. and ix. and 23:

(k) *Ant.* l. 3. c. 7.

and three high ; so that the Height and Breadth was equal. The *Mercy Seat* was of the same Length and Breadth with the *Ark*, and placed upon it ; so that the Thickness of the *Seat*, and the Height of the *Ark*, may be presumed to have made up four Half-Cubits, and thereby to have produced the Progreffional Numbers, three, four, and five ; being those which gave *Pythagoras* the Idea of his wonderful Proposition, *That the Square formed on the longer Side of a Rectangled Triangle, is equal to the Squares formed on both the other Sides* : This he no sooner found out, than he declared the Discovery to be above the Power of human Invention, attributed it to the Assistance of the Muses, and in Return, sacrificed a Hecatomb, that is, one hundred Oxen, to them. And indeed, if it be considered what an universal Use this Proposition is of to Mankind, we may, without Impunity, trace it from the very Seat of G O D, as the first Thing He directed, when He was pleased to take up His Habitation upon this Atom of His immense Creation.

JAMBLICUS tells us, That *Pythagoras* was twenty-two Years in *Egypt*, Learning *Geometry* ; and at his Return to *Samos*, found out his Proposition, as above : This was about nine hundred Years after the *Ark* was made ; and therefore, as our present Researches are intended to find out the Emblematical Meaning of the several Parts of the *Tabernacle*, in Things which were pass'd before it was built, we shall only collate, in this Place, those very Parts, with the great Occurrences contained in the History of the *Israelites*, in order to find out the Relation which they bear to each other.

IN the first Place, G O D directed *Abraham* to prepare a *Heifer*, a *She Goat*, and a *Ram*, with a *Turtle-Dove*, and a young *Pidgeon*, preparatory to the *Sign* whereby he was to know, that his Seed should be so great, and have such large Possessions ; these five Bodies agree with the five Half-Cubits in the Length of the *Ark*, which was the first Demension given by G O D, in the first Figure by Him directed, as well as the first Demension in the second Figure.

SECONDLY, The Age of every one of the three Beasts which *Abraham* had prepared, was to be three Years, which answers the Half-Cubits in the Breadth and Height of the *Ark*, and in the Breadth of the *Mercy Seat*.

THIRDLY, The second Step taken by *Abraham*, preparatory to the *Sign*, whereby he was to know that his Seed shou'd be so great and have such large Possessions, was to divide the three Beasts in the Middle, by which the five Bodies became eight Pieces, and to place four of those Pieces opposite one another ; this is answered in the second Figure directed by G O D, *viz.* The *Mercy Seat* five by three, which being added together makes eight, and parted in the Middle makes four on a Side.

THE *Sign* which was shewed *Abraham* after he had prepared and laid the Bodies in two Parcels, as above, was a *Smoaky Furnace*, and a *Burning Lamp*, which passed between those Parcels; and this seems to have been represented by the *Altar* of Incense, of a double Cube of one Cubit, and the DIVINE PRESENCE on the Middle of the *Mercy Seat*, between the two Cherubims.

THE *Table* was four Half-Cubits long, two broad, and three high; so that the Length was double the Breadth, and the Height was half of the Sum compounded of the Length and Breadth: This Diversity of Proportion produces the ProgreSSIONal Numbers, two, three, and four; as the *Ark* and *Mercy Seat* are presumed to have produced those of three, four, and five. This *Table* was surmounted by a Border of a Hand's Breadth; and the *Table*, as well as the Border was finished with a Crown; so that the Ornaments on the Top of the *Table* formed a Kind of Entablature: In which Manner we may conceive the *Ark* to have been finished; but the *Altar* of Incense had only a single Crown about it.

FOR a Token of the Covenant on *Abraham's* Side, GOD commanded him to circumcise every Male at eight Days old; this is answered by the Multiplication of the two next Numbers directed by GOD in the Length and Breadth of the *Table*, the former being four Half-Cubits, and the latter two; and this Comparison appears the more reasonable, if we consider, that the Act on *Abraham's* Side was Sealing the Covenant by Circumcision; and in Return, GOD promised him, that He would multiply his Seed as the Stars in Heaven, and as the Sand which is upon the Sea Shore.

ABRAHAM entertained three Angels, when a Son was again promised him; and this is answered by the next Dimension directed by GOD in the Height of the *Table*, which was three Half-Cubits.

THE *Candlestick* was composed of a Body, and six Branches, each supporting a Lamp; every Branch had three Bowls, with a Knop and a Flower; the *Candlestick* it self had four Bowls, with a Knop and a Flower, one whereof was under every two Branches: Three of the Bowls, Knops, and Flowers of the Shaft of the *Candlestick* being common to the six Branches, the Branch of every Lamp, when terminated in the Shaft of the *Candlestick*, contained four Bowls, Knops, and Flowers. By this it appears, that the Lamps were seven in Number, and that the Bowls, Knops, and Flowers were twenty-two, each consisting of three other Parts, and making together sixty-six.

JOSEPHUS says, The seven Lamps of the *Candlestick*, in the *Tabernacle*, intimated the Veneration the Jews had for their

seventh Day, and that Day on which GOD rested from his Labour. Be that as it will, the *Candlestick*, and the several Parts thereof, were Emblems of Something, and most probably the four-fold Ornaments, and the seven Lamps, were designed to refer to the seven Years of Plenty, and to the seven Years of Famine, which was the Cause of the *Israelites* taking up their Abode in *Egypt*; to the seven Messiges sent to *Pharaoh*, to release them from their Slavery in that Land; and to the seven Days Feast, of Unleavened Bread, which they held just before they left *Egypt*: And it's very remarkable, that the Ornaments of this *Candlestick*, and also *Israel's* Family, when they went first into *Egypt*, were each sixty-six in Number; and therefore those Ornaments seem to have been designed for an Emblem of that little Colony of People.

C H A P. IX.

Of the *Sockets*, or *Bases* of the *Tabernacle*.

THE *Sockets*, or *Bases*, which were prepared for the *Boards* of the *Tabernacle* to stand upon, had Mortises in them; and every *Board* had two Tenons, one equally distant from the other: Every *Board*, having been set upon two Silver *Sockets*, Equality will appear thro' the whole Work, if the Tenons be admitted a Quarter of a Cubit Square, and the *Sockets* three Quarters of a Cubit Square; for one Quarter being allowed for the Mortise, in the *Socket*, to receive the Tenon, of the *Board*, the solid Part round it will be another Quarter of a Cubit broad: From hence, the *Boards* must have been a Quarter of a Cubit in Thickness, equal to the Breadth of the Mortise; and the *Sockets* must have projected, on each Side of them, a Quarter of a Cubit, or the one-sixth Part of the Breadth of the *Board*. Now as the *Sockets* under the *Boards* were three Quarters of a Cubit in their Length, and each *Socket* a Talent Weight; and as the *Sockets* under the *Pillars* of the *Vail* were of the same Weight and Metal, so the Demensions of all the Silver *Sockets* must have been the same, and of a perfect Square, three Quarters of a Cubit in Length and Breadth; but the Brazen *Sockets* under the *Pillars* at the Door, were, in all Probability, larger, as Brass is a much grosser Metal than Silver.

THE first Step towards setting up the *Tabernacle*, was to fix these *Bases*, which consisted of forty *Sockets* of Silver for the South Side, forty for the North Side, sixteen for the West Ends, and four for the

the

the Separation of the Most Holy Place, from the Holy Place, making together the compleat Number of one hundred; and for the East End there were five *Sockets* of Brass.

G O D's Covenant with *Abraham* was confirmed by a *Sign*, preparatory to which, He directed him to prepare five Bodies, which are answered by the five Brazen *Sockets*, under the *Pillars*, at the Door of the *Tabernacle*; and as the Birth of *Isaac* was the first Thing towards fulfilling the Covenant, that Miracle was effected when *Abraham* was just one hundred Years old; which is answered by the hundred Silver Sockets, of equal Weight, under the *Boards*, and *Pillars* of the *Vail*: And these two remarkable Events were the very BASIS of what followed, for the Glory of the *Israelites*, as the one hundred and five *Sockets*, together, were the very BASIS for the Structure of the *Tabernacle*.

MOREOVER, the one hundred Silver *Sockets*, answer to G O D's distinguishing Blessing to *Isaac*, in sending him a Produce of one hundred Fold, when he first sowed in the Land of *Gerar*; and to the Years which *Abraham* lived, after he left his Country, his Father's House, and his Kindred; as also to the Number of Parts produced in the *Ark*, *Mercy Seat*, *Altar* of Incense, and *Table*, by the Measure, on which the Proportion of those Figures were founded, namely, the *Span*, or Half-Cubit; for the *Ark* contain'd forty-five such solid Particles, the *Mercy Seat* fifteen, the *Altar* of Incense sixteen, and the *Table* twenty-four, making together the exact Number of one hundred.

C H A P. X.

Of the *Boards* and *Bars* of the *Tabernacle*.

THE *Boards*, that formed the Sides and West End of the *Tabernacle*, were each ten Cubits in Length, and one and a half in Breadth; and these *Boards* had Golden Rings fixed to them. The *Bars* were fifteen in Number; five of which were applied to the *Boards* on each Side, and five to those at the End of the *Tabernacle*: These *Bars* were put thro' the Rings in the *Boards*, and by that Means they held them firm and tight together.

THE twenty *Boards* on the South Side of the *Tabernacle*, answer the twenty Pieces of Silver *Joseph* was sold for ; and as they were kept together by five *Bars*, answering the Reservation of one Part in five of the Produce of the Land of *Egypt*, so it seems to have been designed for an emblematical Representation of the Divine Goodness, in Favour of the *Israelites*, by the Reservation of some of the Produce of the Land of *Egypt*, against the Years of Dearth ; which was sufficient to preserve, not only the *Egyptians*, but many others, particularly *Israel's* Family, from the dreadful Famine, without which they must inevitably have perished.

THE eight *Boards* at the West End of the *Tabernacle*, united by five *Bars*, answer in Number to the Persons preserved in the *Ark* ; and the five *Bars* seem to have been designed to represent the five Brethren, which *Joseph* presented to *Pharaoh*.

THE twenty *Boards* on the North Side of the *Tabernacle*, answer the twenty Days in which GOD released the *Israelites* from their Bondage ; fourteen of which were taken up in the Preparation of the Passover, and the other six in the Feast of Unleavened Bread ; on the seventh Day of which Feast, *Pharaoh* was destroyed : And as these *Boards* were kept together by five *Bars*, answering the Reservation to *Pharaoh* of the fifth Part of the Produce of the Land, so it seems to have been designed for an Emblem of the great Deliverance of the *Israelites*, and the Obligation the *Egyptians* were under to them : For *Joseph* having lawfully got all the Land in *Egypt*, in Exchange for Corn, He generously return'd it to the People, with Seeds to sow it, reserving only such Part of the Produce for *Pharaoh's* Use, as amounted to little more than an Equivalent for the Seed ; and this seems to have been more particularly designed to have been taken Notice of, since GOD expressly ordered the *Candlestick* to be set on the South Side of the *Tabernacle*, that it might give Light over-against it, the Clearer to shew the Children of *Israel* their great Deliverance, what they were to do in Return, by the Unleavened Bread on the *Table*, and how severely the *Egyptians* were punish'd, for their Ingratitude to the Family of Him, whom GOD had enabled to preserve them from Famine and Slavery.

WHEN the *Bases* of the *Tabernacle* were fixed, and the *Boards* reared upon them, they formed a Room thirty Cubits long, twelve Cubits broad, and ten Cubits high ; by which, the Length became two Squares and a half of the Breadth, and the Height was one-third of the Length ; and its reasonable to believe, that when the *Boards* were so reared, cross Pieces were laid on their Tops, from Side to Side, so cut, as to give a small Current for the Water to run off, and to keep their Sides from falling in, by the Weight of the Covering ; and this might have added half a Cubit more to the Altitude of the Room, and so have made it ten Cubits and a half high.

C H A P. XI.

Of the *Curtains* of the *Tabernacle*.

THE first Part of the Covering of the *Tabernacle* consisted of ten *Curtains*, five of which were coupled together in one Piece, and the other five in another Piece; these were again coupled together with one hundred Loops, and fifty Taches, which made one Covering of forty Cubits in Length, and twenty-eight in Breadth; for every *Curtain* was twenty-eight Cubits long, and four broad; or, the Length of every *Curtain* was seven Times its Breadth.

THE second Part of the Covering consisted of eleven *Curtains* of Goats Hair, and were coupled, first into two Pieces of six *Curtains* into one Piece, and five in the other; and then into one, with one hundred Loops and fifty Taches; these *Curtains* thus coupled together, made one Covering of forty-four Cubits in Length, and thirty in Breadth; but one of the single *Curtains* was doubled in the Front, and reduced the Length to forty-two Cubits: These *Curtains* were thirty Cubits long, and four broad, so that the Length of every *Curtain* was seven Times and a half of its Breadth.

WHEN these Coverings were spread over the *Tabernacle*, the *Vail* was hung up, directly under the Taches which coupled the two Pieces of the under one together, and so divided the Inside of the Structure into two Rooms, which was inclosed in the East Front by a *Curtain* hung upon five *Pillars*: So that the outward Appearance of this Edifice consisted of the Covering of Badgers Skins, and the rich *Curtain* before the Door.

THE Manner of disposing the several Coverings of the *Tabernacle* was very Curious, for by Doubling the first *Curtain* of that of Goats Hair, all the Couplings of that Covering fell directly over the Middle of the *Curtains*, which made the under Covering; and there is no doubt but the same Method was observed in the Coverings of Rams Skins and Badgers Skins, in making the Joinings of those above to fall on the Middle of those next under them: From these Coverings the Idea of Slating was indisputably taken; for Slating will not perfectly keep out the Weather, without being four Times doubled, and always reversing the Joints; yet the Invention of Slating is attributed to one *Byas*, a *Greek* Carver, of the Isle of *Naxos*, who is said to be the first that contrived a Sort of Marble Slates to cover Temples and magnificent Structures with, about the fifty-

fifth Olympiad ; which was nine hundred and thirty-three Years after the *Tabernacle* was finished.

THE first five *Curtains*, of the under Covering, determining the Length of the Holy Place of the *Tabernacle*, it became a Room twenty Cubits long, twelve Cubits broad, and ten Cubits and a half high ; so that the Breadth was three-fifths of the Length, and the Height near one-third of the Sum compounded of the Length and Breadth.

THE Thickness of the *Vail*, and *Pillars*, was at least one Cubit, so that there remain'd, of the whole Length of the *Tabernacle*, nine Cubits for the Depth of the Most Holy Place ; which being twelve Cubits broad, and ten Cubits and a half high, form'd a Room, whose Depth was three-fourths of the Breadth, and the Height was one-half of the Sum compounded of the Breadth and Depth.

THE ten *Curtains*, that covered the *Tabernacle*, correspond with the Number of *Jacob's* Sons, which he sent into *Egypt* to buy Corn ; and the twenty-eight Cubits in their Length, answer *Joseph's* Age, when GOD first permitted him to shew his Prophetick Spirit in the Interpretation of the Butler and Bakers Dream ; the eleven *Curtains* which made the *Tent* over it, seem to refer to the Division of the Land among the Posterity of eleven of *Joseph's* Sons, of which *Joseph* had a double Portion, denoted by the double *Curtain* next the Front of the *Tabernacle* ; the thirty Cubits in their Length, is correspondent with *Joseph's* Age, when he expounded *Pharaoh's* Dream ; and by adding the *Vail*, and the *Hanging* of the Door, to the ten embroider'd *Curtains* of the *Tabernacle*, they make twelve, answering the twelve Tribes of *Israel*.

THE ten *Curtains* correspond also with the ten Generations from *Adam* to *Noah* ; and by being coupled together with one hundred Loops and fifty Taches, and supported by forty *Boards* on the Sides, and eight at the Ends, it exactly answers to *Noah*, and his Family, making eight in Number, who were saved in the *Ark*, when the Rest of Mankind were destroyed, by forty Days Rain, which caus'd a Flux of Water for the Space of one hundred and fifty Days : The one hundred Loops and fifty Taches, that coupled the Covering of Goats Hair, answer to the one hundred and fifty Days the Waters were upon the Reflux : And this Hieroglyphical Emblem of GOD's Wrath against the Wicked, was thus placed over the *Vail*, that divided between Him and the People, that they might be convinced of His Power, who had raised them up from the Seed of *Abraham*, who was the tenth Person in a direct Line from *Noah* ; correspondent also with the ten *Curtains* with which the *Tabernacle* was covered.

C H A P. XII.

Of the *Pillars* of the *Tabernacle*.

THE *Pillars* of the *Tabernacle* were of two Kinds ; for those which supported the *Vail* had no Fillets, nor Chapiters ; whereas the *Pillars* of the Door were enriched with those beautiful Ornaments.

As the *Sockets* under the *Pillars* of the *Vail* are reasonably presumed to have been three Quarters of a Cubit Square, so one may as well suppose all the *Pillars* to have been made of the same Dimensions ; because *Pillars* of that Size are produced by Quartering Trees of one Cubit and a half Square ; and such Trees were provided, when the *Boards* were cut out for the Sides and End of the *Tabernacle*. On the Supposition therefore, that all the *Pillars* were three Quarters of a Cubit Square, the *Sockets* under those of the *Vail* cou'd have no visible Projection, nor cou'd they be distinguishable by any Thing but their Colour : But the *Sockets* under the *Pillars* at the Door, had, in all Probability, some visible Projection ; because Brass is a much grosser Metal than Silver, and those *Sockets* were undoubtedly of equal Weight and Thickness with the Silver *Sockets* under the *Pillars* of the *Vail*.

THESE *Pillars* must have been of equal Height with the *Boards* of the *Tabernacle*, but when they were reared up in the Structure, the outward Appearance of those at the Door must have been higher than the outward Appearance of those within ; the former including the Thickness of the Covering, but the latter were exclusive of it.

As the Office of these *Pillars* was to support the *Vail* and the *Hanging* at the Door of the *Tabernacle*, so when either of those *Hangings* was drawn up, it would represent a Kind of Entablature before the upper Part of the *Pillars*, and so reduce their Height very considerably ; and at the Tops of the *Pillars*, thus reduced, we must suppose the Over-laying to have been, which made the Chapiters of the *Pillars* at the Door, that those Chapiters might be seen from the Outside of the *Tabernacle*.

To the Door of the *Tabernacle* the People were to bring their Offerings, to the End that they might be purged from their Sins ; and this they were to do out of a steadfast Belief in GOD's Mercies : Therefore, in order to set before their Eyes the highest Example

ample of Faith and Obedience, the Chapters of these *Pillars* seem to have been composed of Volutes, in Imitation of Rams Horns at their Corners, figuring thereby, that *Abraham's* Faith and Obedience to G O D was so great, that, when he was commanded, he made no Scruple to offer up his dear and only Son a Sacrifice; but G O D accepting the Will for the Deed, at the very Instant when *Abraham* stretched out his Hand to slay him, *an Angel called to him from Heaven, and bid him desist*; and immediately a Ram was discovered in the Thicket, caught by his Horns, which *Abraham* took and offered a Sacrifice to G O D, instead of his Son.

AND in order to make the Impression still stronger on the Minds of those that approached the Holy *Altar* with their Offerings, those Chapters seem to have been so represented, to put the People in Mind, that after their killing those Creatures of one Year old, without Blemish, their Gracious G O D instantly redeemed them from their severe Bondage, with such a High and Mighty Hand, that filled all the Corners of the Earth with Terror, and caused the Foundation of the whole Universe to tremble: And the Horns of those Chapters, as well as those of the *Altar*, were manifestly intended for Symbols of Strength and Power; for *Moses* in his Blessing of the twelve Tribes concludes that of *Joseph*, with this Description of his Strength and Power: *His Glory, says he, is like the Firstling of his Bullock, and his Horns are like the Horns of an Unicorn; with them he will push the People together to the Ends of the Earth; and they are the ten thousands of Ephraim; and they are the ten thousands of Manasseh.*

MOREOVER, G O D Almighty appearing in Visions, His Voice was the sensible Messenger of His Will; and that Man might be enabled to receive it, He endued him with Hearing; by which, *Abraham* was enabled to obey His Commands, in so singular a Manner; and therefore, the Horns of the Ram in those Chapters, pointed out the Resemblance of that Organ, which enabled him so to hear the Voice of G O D: And this, in the Human Ear, is called the Cochlea; which circumvolves not only in the Manner of the Ram's Horn, but exactly the same with the Volutes of the Capitals of the *Jonick Order*: And as Nature has no other Instance to copy those Volutes after but the Cochlea, and as the Discovery of that wonderful Structure hath been but within these two hundred Years, we can give this venerable Ornament no other Original, than to the Hand of *Bezaleel*, who wrought and made it in this compound Manner, by the Directions of G O D Himself.

THE four *Pillars* which supported the *Vail*, answer the four Days, in which the Feast of the Passover was preparing; and the five *Pillars* at the Door, intimate the five remarkable Miracles in Favour of the *Israelites*, between their Departure from *Egypt*, and their

their incamping before Mount *Sinai*, viz. First, the Parting of the Red Sea, to give them a Passage to escape the Fury of *Pharaoh* and his Host: Secondly, the Making the bitter Waters at *Marah* sweet: Thirdly, the Regaling them at *Elim* with the Water of twelve Wells, and the Fruit of seventy Palm-Trees: Fourthly, the Feeding them with Manna, and Flights of Quails, which fell down from Heaven into their Camp: And, Fifthly, the Satisfying their Thirst with Water, extracted out of the very Rocks in *Horeb*, where there was never any Water seen before.

THE *Pillars* at the Door of the *Tabernacle* had a Weight, in Appearance, to sustain, when the *Curtain* was drawn up; and those *Pillars* having been decorated with *Bases* and *Chapiters*, seem therefore to have been designed to represent a Compound of *Beauty* and *Strength*.

THE *Pillars* of the *Vail*, by being lower and less decorated than those at the Door, and having a greater Weight, in Appearance, to sustain, seem to have been designed to represent, in the *Tabernacle*, the greatest Degree of *Strength* necessary in a correct Building; and by the Plainness of those *Pillars*, it seems as tho' they were intended for Emblems of Stability; and, at the same Time, to shew us, that such as approach G O D, must approach Him with firmness and constancy of Mind; as well as Ardency and Zeal of Affection.

As the *Altar* of Incense, the *Candlestick*, and the *Table*, were the three Things appointed by G O D, within-side the *Tabernacle*, for all Rites and Ceremonies of the High Priest; and as He divided the Place for His own Presence by four *Pillars*, and made the Entrance into the *Tabernacle* by five, so those Things point out distinctly the Progressional Numbers, three, four, and five, which being added together make twelve, answering the twelve Tribes of *Israel*.

IT may appear somewhat strange, that in so regular, and so correct a Building as the *Tabernacle* was, there shou'd be an odd *Pillar* at the Entrance; but as G O D, in a *Pillar of Cloud*, was pleased to guide the *Israelites*, wherever that *Cloud* pitched, that was to be the Center of the *Court* of the *Tabernacle*, and of the whole Body of the People; this *Pillar* was *Moses's Standard*, and next to it a *Pillar* of the Door of the *Tabernacle* was fixed; from which Station they were enabled to go on with setting up the whole *Tabernacle*, and with disposing the several *Camps* in their proper Order around it, as we shall shew hereafter.

C H A P. XIII.

Of the Brazen *Altar*, *Laver*, and *Court* of the *Tabernacle*.

THE *Altar* of Burnt-Offerings, which was placed in the *Court* before the East Front of the *Tabernacle*, was four Square, and contain'd in Length five Cubits, in Breadth five Cubits, and in Height three Cubits: So that the Height was three-fifths of its Length, or Breadth; and the solid Cubits in it amounted to seventy-five, answering the Age of *Abraham* when he left his Country, when he erected the first *Altar*, and when GOD promised him the Land of *Canaan*.

THE *Laver*, and its Foot, in which the Water was put, was placed between the *Tabernacle* and the *Altar* of Burnt-Offerings; but of what Form or Demensions is uncertain.

THE *Court* of the *Tabernacle* was one hundred Cubits long, and fifty broad, so that the Length was double the Breadth, each Side consisted of twenty *Pillars*, and each End of ten *Pillars*, which supported six *Curtains* of five Cubits broad, that enclosed the whole *Court*; one Half of which was for the *Tabernacle*, the other for the *Altar*.

C H A P. XIV.

Of the *Pillars* of the *Court*.

THE *Pillars* of the *Court* had *Sockets* of Brass, and *Chapiters* over-laid with Silver, with *Fillets* of Silver; by which we understand, they were bound with Rings of that Metal to keep them from splitting; and as their Bodies were covered with the *Curtains*, the Cords, with which they were tied, encompassed the *Pillars* just under the *Chapiters*, and above the *Sockets*, leaving

leaving the Ornaments clear to the Sight of the People : These *Pillars* were made of Wood, and not so much as over-laid with Brass, it being expressly said to what Uses the Brass was applied ; and that with it, among other Things, were made all the *Sockets* and *Pins* of the *Court* ; the *Sockets* were undoubtedly a Talent each in Weight, and of the same Size with those under the *Pillars* at the Door of the *Tabernacle* ; and it is very probable, that the *Pillars* were three Quarters of a Cubit Square, answerable to the Diameter of the other *Pillars*, employ'd in the same Work.

THE Manner in which the *Pillars* were made is uncertain ; but we may with good Reason affirm, that GOD set nothing but Objects of Nature before *Bezaleel* for his Imitation in the Parts of this Edifice ; therefore if we reflect on the original Manner of Mens building Huts, especially such as where Forked *Trees* were us'd, we cannot but conceive two material Things, on which we may form very rational Ideas of the Manner in which the *Pillars* were made ; the First is, that such *Trees*, just below the Fork, encreases by Degrees, 'till the two Limbs above begin to separate ; and the Second is, that those Limbs being cut off as near the Fork as was just necessary to receive the Pieces to be laid upon them, and then stuck up in the Ground, it's a natural Consequence that such Forked *Trees* so cut, and set up, will bud forth in the Spring, especially if they are cut in Autumn, and set in moist and fertile Ground ; in Imitation of which these *Pillars* may have been made, and, in all Probability, to represent the Palm-Tree.

FOR GOD having instructed *Bezaleel* in Carving Wood, and he being then about a Piece of Work, consisting of Emblems of, and Allusions to, so many miraculous Events ; the Nature of the Palm-Tree best suited with the fortunate Circumstances of the People, at the Time this Work was about : The Righteous shall flourish like the Palm-Tree, says the Psalmist ; and GOD Almighty promised to multiply *Abraham's* Seed, as the Stars in Heaven, and as the Sand which is upon the Sea Shore, and to make of them a great Nation ; which was, in a great Measure, verified, when the *Israelites* began the *Tabernacle*.

Now as the *Pillars* of the *Court* were sixty in Number, the *Sockets* under them seem to allude to the Age of *Isaac*, when *Jacob* was born, who was then sixty Years old : And all the *Pillars* of the *Tabernacle* amounting to sixty-nine in Number, they agree with the Number of *Jacob's* Family when they met together in *Egypt*, at the End of the second Year of the Famine, which was precisely sixty-nine, as will appear by the following Table of their proper Names.

REUBEN,

REUBEN, the Father of *Hanoch*,
Phallu,
Hexron,
Carmi.

SIMEON, the Father of *Jemuel*,
Jamin,
Obad,
Jachin,
Zohar,
Shaul.

LEVI, the Father of *Gerſhon*,
Kobath,
Merari.

JUDAH, the Father of *Sbelab*,
Pharez, who begat *Hexron*,
Zerah, *Hamul*.

ISSACHAR, the Father of *Tola*,
Phuvah,
Job,
Shimron.

ZEBULUN, the Father of *Sered*,
Elon,
Jableel.

GAD, the Father of *Zipbion*,
Haggai,
Shuni,
Ezbon,
Eri,
Arodi,
Areli.

ASHER, the Father of *Jimnah*,
Ishuah,
Ifui,

BENJAMIN, the Father of *Beriah*, who begat *Heber*,
Belah, *Malchiel*.

Becher,
Ashbel,
Gera,
Naaman,
Ebi,
Rosh,
Muppin,
Huppin,
Ard.

DAN, the Father of *Hushim*.

NAPHTALI, the Father of *Jabzeel*,
Guni,
Jezzer,
Shillim.

By this Table it is evident, that the eleven Sons of *Israel*, and their Male Issue, amounted to sixty-four; to which we must add, *Dinah*, the Daughter of *Israel*, and *Sarah*, the Daughter of *Asker*, in order to compleat the List of that Part of *Israel's* Family, that went into *Egypt* at the Time of the Famine; and these sixty-six, with *Joseph* and his two Sons, *Ephraim* and *Manasseh*, make his whole Family amount to sixty-nine, and he himself compleated the Number of seventy; of which sixty-eight were Males, and two Females.

JUDAH had two Sons, *Er* and *Onan*, who died in the Land of *Canaan*, before *Israel* removed from thence to settle in *Egypt*; so that *Israel*, and his whole Male Issue, amounted to the exact Number of seventy: And it is somewhat surprizing, that he himself shou'd have had but one Daughter; and that his twelve Sons shou'd have had fifty-one Male Children, and but one Female.

As the Number of *Pillars* in the whole *Tabernacle*, seem to allude to *Israel's* Family, when they met together in *Egypt*, so their great Increase seem to have been pointed out by the Chapters of the *Pillars* of the *Court*, adorned with curious Sculpture, in Silver, representing the Leaves of a Palm-Tree: And as those Chapters were always conspicuous to the People, they can allude to nothing so proper, as the great Increase of *Israel's* Family, since it is expressly said, in Scripture, That the more they were oppressed, the more they grew and multiplied; which is the Case of lopping a Tree, if you cut off one Branch, many will spring out in the Room of it; and Oppression is the Method used to make the Palm-Tree grow.

MOREOVER, The *Egyptians*, as Mr. *Sandys* in his Travels observes, held the Palm-Tree to be the perfect Image of a Man: And as that Tree is constantly Green, Flourishing, and Fruitful, it's the only Sample for Imitation in Building, the Parts of which, at all Seasons, should appear the same, and represent the same natural Things: And here the DIVINE WISDOM shews us clearly the Regard we shou'd have in all our Imitations to the Works of Nature; for the *Pillars* of the *Court* having been clear, and open to the Air, their Chapters were the Representations of natural Productions. But in the *Pillars* of the *Tabernacle* itself, the Case was quite different: There was neither the free Air, nor the Moisture of the Earth to nourish them; and therefore, had the *Pillars* of that Edifice been really Forked Trees set up, they would not have budded forth Leaves as the same Forked Trees would have done, had they been set up round the *Court*; for which Reason, the Tops of the *Pillars* in the *Tabernacle* were no otherwise ornamented, than some of them with the Heads of Animals made Use of for Sacrifice, in the same Manner as the whole Structure was covered with the Skins of those Creatures.

AMONG the Leaves of the Chapters, there might have been intermixed Pomegranates, and Bells, since they were directed for the Garment of the Ephod, figuring thereby the Harmony there was then between GOD and His People, which He esteemed as His peculiar Treasure : And we are the more inclined to assert, that those Chapters were composed of these Sort of Ornaments, since Pomegranates are *Emblems of Concord*, and remind us of GOD's Promise to increase the Seed of *Abraham* ; for *Joseph*, thro' his prophetick Spirit, after making himself known to his Brethren, and when he sent them for his Father, advised them not to fall out with one another, but to live in Harmony and Agreement ; and this Harmony increased after the *Israelites* came into *Egypt* ; for as *Joseph* attributed the Cruelty of his Brethren to the over-ruling Providence of GOD, thereby to make him the Instrument to save them ; so they, on the other Hand, had such Ideas of his Benevolence, and so inculcated the same with their Families, that they all lived in the greatest *Concord* with one another, and thereby became so numerous ; to which the Pomegranates bear the greatest Analogy ; for they being full of little Grains, closely united, if you separate the Roots, they will mutually twist together again ; and if the Trees are planted at a good Space from one another, they will meet, and, with twining, embrace one another : For this Reason, many of the Eastern Nations, and particularly the *Persians*, adorned their Javelins, and other Weapons of War, with Pomegranates, some in Gold, and some in Silver, especially the Body Guards of the King's Person.

THE *Pillars* of the Court, whose Office was the least in Strength to those in the *Tabernacle* itself, were the most elegantly decorated ; they were set at a great Distance from one another ; and by their representing Palm-Trees, always Green, Flourishing, and Fruitful, they may be agreed upon as the Bloom of Nature, transferred into Works of Art, to be an Emblem to incite Mankind to Virtue and Goodness.

THE certain Analogy, which, from the foregoing Account, appears to have been between the Parts of the *Jewish Tabernacle* and *History*, is an evident Demonstration, that the *Pillars*, *Boards*, *Curtains*, &c. in that Structure, were intended to represent something more than the *Posts*, *Boards*, *Curtains*, &c. necessary to form an House or Tent : They were most undoubtedly designed to answer the Convenience and Strength of a Building ; but at the same Time it is as clear, that they were also intended as an Hieroglyphical Representation of the past *History* of the *World*, of the LAW of GOD, and of the *Rewards* and *Punishments* attending Vertue and Vice : Without such a Representation as this, how could the People know their Duty ? For the LAW was to be read to them but once in seven Years.

THE Theoretical Part of the *Tabernacle*, being, beyond Contradiction, the Knowledge of the LAW of GOD, this Knowledge the *Jews* and *Gentiles* receiv'd by the emblematical Meaning of the several Parts of that Structure, whence the *Egyptian* Hieroglyphicks, and the Analogy between the Parts of the Heathen Temples and the Attributes of their Idols; for the written Part of the LAW was omitted by the *Jews* for near one thousand Years, and the *Samaritans* were the first of the *Gentiles* that obtain'd a Copy of it.

FROM a due Consideration of this glorious Structure, we shall next endeavour to shew what were the Qualifications of the Architect, under whose Directions it was rais'd.

CH A P. XV.

Of the *Qualifications* of *Moses*.

ST. *Stephen* tells us, That *Moses* was Learned in all the Wisdom of the *Egyptians*; consequently he knew all their Magick, and as such exploded it: But in nothing was he more Eminent, than in the superior Knowledge by which GOD enabled him to work Miracles; for before *Pharaoh*, and his Magicians, *Aaron's* Rod swallowed up their Rods; and tho' those Magicians, by their Incantments, turn'd their Rods into Serpents, the Water of the Rivers into Blood, and brought Frogs upon the Land, yet they cou'd not, when that was done, remove those Frogs, 'till *Moses*, at *Pharaoh's* Importunity, interceded with GOD on their Behalf: After which, the Incantments of the *Egyptians* were of no Effect; for when *Moses* turned the Dust into Lice, *Pharaoh's* Magicians fail'd in their Attempts to do the same, and then declared to the King, that what *Moses* had done was by THE FINGER OF GOD.

Now suppose, as some insinuate, that *Moses* was only a Magician, which cannot with any Propriety of Reason be allow'd, it does not follow because he was skill'd in that Art, that he applied it to the wicked Purposes of those Times, which appears indisputably by his Writings; having prohibited the Usage of it among his Brethren; enacted a Law to punish it with immediate Death; and tho' he admitted that the Gift of Prophecy might have been continued to some, yet he most expressly told them, That there wou'd

be

be no such a Thing as an Oracle, nor one that would have access to G O D, 'till a PROPHET shou'd arise like himself, endowed with *Unim* and *Thummin*; and that whatever that PROPHET shou'd tell them from G O D, they shou'd attend unto.

MOSES must therefore have been well skill'd in the *Egyptian Astrology*, as the Basis of their Magick: He cou'd *Write*, *Design*, and *Draw*, as is evident by the Instructions he gave for the Work of the *Tabernacle*: He understood *Geometry*; fixed the Cubit to a Standard, and pointed out the Right Angle, as well as the Horizontal Line: He was acquainted with *Opticks*, and disposed his Lights in their proper Situation: He understood *Arithmetic*; Numbers in great Variety being conspicuous in all his Writings: *History* was his Master-Piece, and He the Father even of *History* it self: *Philosophy* was his great Talent, his chief Qualification; he had a Soul Great and Heorick, was Just, Faithful, and entirely free from Covetousness, and knew the Principles and Causes of Things natural: He was skill'd in *Musick*, and compos'd a Song of Thanksgiving: As to *Physick*, what greater Proof can be given of his Ability, than in making the bitter Waters of *Marah* sweet? And lastly, His Knowledge in the *Law* no one can doubt of, since his Rules concerning Property, Justice, and Equity, are the very Basis of the *Law* it self.

THESE are the *Qualifications* which *Vitruvius* judges necessary in an Architect, as well as his Reasons for an Architects attaining such Knowledge. As to *Architecture* it self, he divides it into five Parts; the First he calls *Ordonance*, by which is signified that which gives to all the Parts of a Building their just Grandeur, in Respect to their Uses, whether they are separately consider'd, or whether Regard is had to the Proportion or Symetry of the whole Work: The Second he distinguishes by the Name of *Disposition*, which he tells us is a convenient Disposol of all the Parts: *Eurithmy* is the third Part, and this he explains to be the Beauty of the Assemblage of all the Parts of the Work, which gives it an agreeable Prospect: The Fourth he calls *Decor*, and tells us, it is the Correctness of the Aspect of the Building, wherein every Thing represented must be founded on some Authority, which, at the same Time, must exist in Nature: And the Fifth he calls *Distribution*, and explains it to be the Regard one shou'd have to the Abilities of the Person who is to build, by adapting the Design to the Money he is able and willing to lay out, and to the Materials that are at Hand, and easily to be obtain'd.

FROM hence it is evident, that the five Parts of *Architecture* consist in the Measure by which the Proportion of a Building, and its Parts, are regulated; in the Disposol of the Parts into such Uses as are convenient; in the Forming of the various Parts, into such
Figures,

Figures, and of such Sizes, as shall be beautiful; in the Chusing such Figures for the Parts, as shall declare the Intent and Use of the whole Structure; and in Contriving such Works only as may be executed with the Materials of the Country where they are to be erected, and for the Money the Builder is able and willing to expend; all which is pointed out by *Moses*; for he first established a Standard Measure, and call'd it a Cubit, and by that he regulated the Proportion of the *Boards* and *Curtains* which formed the *Tabernacle*; He then disposed the whole Fabrick into its proper Parts, and assign'd a Use to every Part; the several Parts of this Structure He directed in such a Manner, that when they were put together, Beauty appeared in the Whole, and in the Parts; those very Parts were not only beautiful Figures of themselves, but evidently Emblems of something relating to the *Jews*; the Materials were such as the Place afforded; and the Offerings required towards making it, was such as the People were able and willing to give.

UPON the whole, it must appear manifest, that when Mankind had the Idea given them of a Standard Measure, of Working by that Measure, and of disposing their Works into regular Forms; as often as they did so, Beauty was the natural Consequence of their Labour. Let us suppose the twelve *Pillars*, which *Moses* set up at the Foot of Mount *Sinai*, covered over in such a Manner, as to form a Cottage of that Kind, wherein Forked *Trees* were set upright in the Ground, sustaining others as an Architrave, and these bearing the Joists of a Floor, upon which a pyramidal Roof was put; and let us also suppose those *Pillars* made after any of the *Orders*; will not such an Edifice, small as it is, be beautiful, whether the *Order* be the *Strong*, the *Mean*, or the *Delicate*? On the Contrary, omit Proportion and Regularity in the same Cottage, and the Result will be what every Country now Produces, where the People have no Idea of the fundamental Principles and Precepts of *Architecture*.

NOTHING was more common in the East, than *Cottages* composed of twelve *Pillars*, sustaining a pyramidal Roof: In this Manner the Tomb of *Zachariah*, in the Valley of *Jehoshaphat*, by *Jerusalem*, was built, as we learn from Father *Calmet*. These Kind of *Huts* will admit of great Conveniencies, though the external Demensions should be small. Plate N^o 7. 8. is the Plan of the first and second Stories of a Cottage twenty-seven Feet Square.

A. B. C. D. E. F. G. H. I. K. L. M. The twelve Pillars that forms the four Fronts of the House.

N. A little Hall.

O. A Parlour, with two Closets, mark'd P. P. and ten Book, or other Cases, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

A a

Q. An

Q. An Alcove Bed-Chamber, with a Clofet, marked with the Letter R.

S. A Dressing-Room; and T. T. are Bed Rooms for Boys or Men.

V. V. Are Bed Rooms for Girls or Women.

W. A Bed Room for Maid Servants.

X. A Clofet.

Y. A Way to the Roof, by a Step Ladder, in which there will be a Room for Men Servants, as well as a Room for Lumber.

Under the Parlour there will be a Kitchen, with other Offices; and under the Bed-Chamber there will be Room for a Servants Hall, and for a Cellar.

To these Plans, the Elevations, Plate N^o 9. 10. and 11. are all applicable; but N^o 11. is that which is to be executed by the Person for whom these Designs were first made.

THE
O R I G I N
O F
BUILDING:
O R, THE
P L A G I A R I S M
O F THE
H E A T H E N S
D E T E C T E D.

BOOK the THIRD.

Containing an ACCOUNT

Of the PROGRESS of *BUILDING*,

From the Completion of the *Tabernacle*, to the Finishing of *Solomon's Temple*.

ORIGIN

BUILDING

PLAGIARISM

HEATHENS

DETECTED

BOOK THE THIRD

OF THE PROGRESS OF PLAGIARISM

THE FIRST PART OF THE HISTORY OF PLAGIARISM

T H E

Origin of Building :

O R, T H E

Plagiarism of the Heathens

D E T E C T E D.

C H A P. I.

The INTRODUCTION.

PROTAGORAS, the Sophist, under Colour of a Fable, having given the *Athenians* an ample Account of the *Mosaick History* of the CREATION; and shewed them, *That the Knowledge of Arts and Sciences was immediately communicated to Man by GOD*; proceeds with telling them, That such Knowledge was given but to few: And therefore it will not appear strange, that Man shou'd not improve the Idea of *Order* in Building, during the Space of four hundred and eighty-six Years, as the concurrent Testimony of History assures us.

WE must content ourselves therefore, for the present, with this plain Truth, That Men, before the *Tabernacle* was built, very ingeniously imitated the Birds, and formed themselves Houses to dwell in, in Resemblance of their Nests; which they, however, so far improved, as to answer other Purposes, besides the Preservation of their Young: And after the *Tabernacle* was built, they as ingeniously copied that Structure, till their Ideas were raised to a higher Pitch of Excellence, in Works of *Architecture*, by the *Temple* which King *Solomon* built at *Jerusalem*: A Work which raised the *Jewish* Nation to its Meridian Glory, and rendered the People thereof the Instruments of proclaiming the True GOD to the utmost Regions of the whole Earth.

How *Architecture* took its Progress after the *Tabernacle* was built, and how it arrived to its high Degree of Perfection, under King *Solomon*, will be the Subject of our next Enquiry.

C H A P. II.

Of the *Camp* of the *Israelites*.

HERODOTUS (*a*) attributes the Rise of *Geometry* to *Sesostris*'s dividing *Egypt* into thirty-six Nomes, and then into smaller Parcels; which he distributed to the People: He being conscious that so noble and so useful an Art must have taken its Rise from some very extraordinary Transaction. Now what Transaction does History furnish us with, so eminent, and of such high Antiquity, as the *Camp* of the *Israelites*, wherein the Families of above six hundred thousand Men, besides Strangers, their Cattle, their Flocks, and their Herds were disposed of, as it were in an Instant, in a regular Order, and commodiously Housed?

WE shall therefore give the Rise of *Geometry* to this ever memorable Work, under the Direction of *Moses*, and his Father-in-Law, (*b*) which they began, upon that very Day Month after the *Tabernacle* was reared.

THE first Step that was taken by them towards this great Work, was to number the People; this done, *Moses* divided them into five Bodies, each of which was subdivided into three Parts; and then the People in those fifteen Parts, were divided into smaller Bodies, as thousands, hundreds and tens, with an Officer over every ten, every fifty, every hundred, and every thousand, and likewise over every one of the first fifteen principal Parts. The last were called Captains; of which, twelve were over the twelve Tribes, and three were over the *Levites*. Four of the twelve Captains, over the Tribes, had Precedency over the Rest: So that every three Tribes had a General, two Lieutenant-Generals, a Colonel over every thousand Men,

(*a*) *Lib.* 2.

(*b*) *Numb.* x. 31.

a Captain, with two Lieutenants, over every hundred Men, and a Serjeant over every ten Men.

AGAIN, the Tribe of *Levi*, exclusive of *Moses*, *Aaron*, and *Aaron's* Sons, had three Lieutenant-Generals over them; a Colonel over every hundred Men, a Captain, with two Lieutenants, over every thousand Men, and a Serjeant over every ten Men. Moreover, *Eleazar* (c) one of *Aaron's* Sons, was General of the *Levites*; *Aaron* had the *Spiritual Government* of the whole People; and *Moses* the *Temporal*, who had to his Assistance sixty-eight (d) of the Elders, and these formed the great *SANHEDRIM* of *Israel*; and so made a fourth Part to one of the five Bodies the People were first divided into: In the Center of which was the *BANNER* which *Moses* set up, the *G O D* of *Israel*, and the Supreme Governour of the Universe.

THE five great Bodies of People were so disposed, that One, with the *Tabernacle* in the Middle, made the Center of the *Camp*; these were formed into a perfect Square, each Side whereof faced one of the Cardinal Points; parallel to which the other Bodies were disposed of, the Whole according to the Plan, Plate N^o 12. 13.

A. A. A. A. B. B. B. B. C. C. C. C. D. D. D. D. E. E. E. E.
The five great Bodies which the People were first divided into.

A. A. A. A. The Camp of *Levi*, including the Court of *Moses*, or the great *Sanhedrim* of *Israel*, which made the Center of the whole *Camp*, and formed a perfect square, with the *Tabernacle* in the Middle.

B. B. B. B. The Camp of *Judah* in the East-Front of the Army, facing the rising Sun, and at a great Distance from the *Tabernacle*.

C. C. C. C. The Camp of *Reuben*, as pitched upon the South Side of the Army.

D. D. D. D. The Camp of *Ephraim*, in the Rear of the Army, and facing the West.

E. E. E. E. The Camp of *Dan*, as station'd on the North Side of the Army.

F. F. F. F. The Tribe of *Judah*, containing seventy four thousand six hundred Men.

B. B. G. G. The Tribe of *Issachar*, containing fifty four thousand four hundred Men.

B. B. H. H. The Tribe of *Zebulun*, containing fifty seven thousand four hundred Men.

I. I. I. I. The Tribe of *Reuben*, containing forty six thousand five hundred Men.

(c) *Numb.* iii. 32.

(d) *Numb.* 11. 26.

C. C. K. K. The Tribe of *Simeon*, containing fifty nine thousand three hundred Men.

C. C. L. L. The Tribe of *Gad*, containing forty five thousand six hundred and fifty Men.

M. M. M. M. The Tribe of *Ephraim*, containing forty thousand five hundred Men.

D. D. N. N. The Tribe of *Manasseh*, containing thirty two thousand two hundred Men.

D. D. O. O. The Tribe of *Benjamin*, containing thirty five thousand four hundred Men.

P. P. P. P. The Tribe of *Dan*, containing sixty two thousand seven hundred Men.

E. E. Q. Q. The Tribe of *Asher*, containing forty one thousand five hundred Men.

E. E. R. R. The Tribe of *Naphtali*, containing fifty three thousand four hundred Men.

S. S. S. S. The Families of the *Gershonites*, containing seven thousand five hundred Males.

T. T. T. T. The Families of the *Kobathites*, containing eight thousand six hundred Males.

V. V. V. V. The Families of the *Merarites*, containing six thousand two hundred Males.

1. The Tent of *Nabshon*, Captain of the Tribe of *Judab*, and General and Standard Bearer of the Camp of *Judab*.

2. The Tent of *Nethaneel*, Captain of the Tribe of *Issachar*.

3. The Tent of *Eliab*, Captain of the Tribe of *Zebulun*.

4. The Tent of *Elizur*, Captain of the Tribe of *Reuben*, and General and Standard Bearer of the Camp of *Reuben*.

5. The Tent of *Shelumiel*, Captain of the Tribe of *Simeon*.

6. The Tent of *Eliafaph*, Captain of the Tribe of *Gad*.

7. The Tent of *Elisbama*, Captain of the Tribe of *Ephraim*, and General and Standard Bearer of the Camp of *Ephraim*.

8. The Tent of *Gamaliel*, Captain of the Tribe of *Manasseh*.

9. The Tent of *Abidan*, Captain of the Tribe of *Benjamin*.

10. The Tent of *Abiezzer*, Captain of the Tribe of *Dan*, and General and Standard Bearer of the Camp of *Dan*.

11. The Tent of *Pagiel*, Captain of the Tribe of *Asher*.

12. The Tent of *Abira*, Captain of the Tribe of *Naphtali*.

13. The Tent of *Eliafaph*, Captain or Chief of the Families of the *Gershonites*.

14. The Tent of *Elizaphan*, Captain or Chief of the Families of the *Kobathites*.

15. The Tent of *Zuriel*, Captain or Chief of the Families of the *Merarites*.

16. The Tent of *Eleazar*, Captain of the Captains, or Chief over the Chief of the *Levites*, and General of the Camp of *Levi*.

17. The Tent of *Aaron*, the *Spiritual Governour* of the Children of *Israel*.

18. The

18. The Tent of *Moses*, the *Temporal Governour* of the Children of *Israel*.

19. 19. 19. 19. The Tents of the sixty-eight Elders of *Israel*.

20. The *Tabernacle*, with its *Court*, in the Center of which was *Moses's* BANNER, the GOD of *Israel*, in a *Pillar of Cloud*.

W.W.W.W. The whole *Camp* of *Israel*, containing six hundred and forty-seven thousand, eight hundred and twenty-three Males, of one Month old and upwards, besides Females and Strangers; together with their Cattle, Flocks, and Herds, which were disposed of at the four Corners of the General *Camp*, and also at the four Corners of the *Camp* of *Levi*.

PLATE N^o 14. 15. contains the Plan of the *Camp* of the Tribe of *Issachar*, by a larger Scale than that *Camp* is expressed by in the general Plan, Plate N^o 12. 13.

1. The Tent of one of the Captains over one thousand Men.

2. 3. 4. 5. 6. 7. 8. 9. 10. 11. Are Squares, each containing the Tents of one hundred Men, with their proper Officers; as one over every ten, one over each fifty, and a Captain over the hundred.

PLATE N^o 16. 17. exhibits the Plan of the *Camp* of the Tribe of *Levi*, including the *Court* of *Moses*, or the great *Sanhedrim* of *Israel*, by a larger Scale than that *Camp* is expressed by in the general Plan, Plate N^o 12. 13.

1. The Tent of one of the Captains over a thousand Men.

2. 3. 4. 5. 6. 7. 8. 9. 10. 11. Are Squares, each containing the Tents of one hundred Men, with their proper Officers; as one over every ten, one over each fifty, and a Captain over the hundred.

PLATE N^o 18. 19. Is the Plan of the *Camp* of the *Gershonites*, wherein the Tents of every Man are expressed.

1. 2. 3. 4. One of the Squares marked in Plate N^o 14. 15. and in 16. 17. with the Figures 2. 3. 4. &c. and containing one hundred Men, with their proper Officers.

7. 7. 7. 7. 7. 7. 7. 7. 7. Tents for the Officers over every ten Men.

6. 6. Tents for the Officers over each fifty Men.

5. Tent for the Captain over the hundred Men.

8. 9. 10. 11. 12. 13. 14. 15. 16. 17. Tents for ten Men: And if any Difference arose among them, it was carried to the Officer at the Head of them, in the Tent marked with the Figure 7: If he could not determine it, then it was carried to the Officer over the fifty, in the Tent marked with the Figure 6: And if the Matter was too hard for him, the Dispute was next laid before the Captain of the whole hundred, whose Tent is described by the Figure 5: And in Failure of Determination by him, it went next to the Captain over the whole thousand, in the Tent

distinguished by the Figure 1. in the Plate N^o 16. 17 : From whom it was likewise removed to the Prince of the Tribe, in the Tent marked with the Figure 16 : Then it was carried to the sixty-eight Elders : And if the Matter was too hard for them, it was lastly removed to the Supreme Governour of the People ; after which there was no appeal ; since those Governours were always supposed to be inspired by G O D, to enable them to determine right, in hard and difficult Cases.

THIS was the Plan of the *Spiritual* and *Temporal Government* of the Children of *Israel*, as settled by *Moses*, and his Father-in-Law, *Jethro*, called also *Reuel*, *Raguel*, and *Hobab*, Names expressing his Occupation ; for *Reuel*, or *Raguel*, signifies a Shepherd ; and the same Names, as well as *Hobab*, imports one that is favoured, beloved, or that is a Friend of G O D, as a *Priest* : As to the *Military Government*, it was established on the same Plan with the *Spiritual* and *Temporal* ; and therefore we may conceive what a Military Camp was, by the Camps we have been describing.

THE *Tents* of this great *Camp* were no more than *Arbours* made of the Boughs of *Trees*, but so exquisitely disposed, that it would not be difficult to prove, (were it conducive to Civil *Architecture*,) that most Nations of the World, in all Ages, have followed the same Disposition in their *Camps*. How strictly the *Romans* adhered to it, will appear by an Examination of one of their *Camps*, as described by *Polybius*, and of which Plate N^o 20. 21. is the Plan ; the Dimensions whereof will give us some Light into the Quantity of Ground necessary to contain the *Camp* of the *Israelites*.

A. A. A. A. The *Prætorium* or *Generals Pavilion*, being a Square of two hundred Feet.

B. B. B. B. The *Tents* of the *Tribunes*, parallel to the *Prætorium*, fifty Feet distant from it, and extending one thousand and fifty Feet, equal to the Length of the Front of the *Camp*.

C. C. C. C. A Square of one thousand and fifty Feet, parallel to the *Tents* of the *Tribunes*, and a hundred Feet distant from them, in which Square are lodged two Roman Legions.

D. A Street of fifty Feet broad, which divided the two Legions ; on each Side of which the *Cavalry* were quarter'd.

E. F. Streets of fifty Paces, or one hundred and fifty Feet broad ; on one Side of which, and on the back of the *Cavalry*, the *Triarii* were placed ; and on the other Side the *Principes* ; next to which the *Hastati* were lodged.

G. A Cross Street of fifty Feet broad, which cut the four Bodies of Men, in each Legion, into two equal Parts.

THE Bodies of Men, in each Legion, were divided into ten distinct Companies ; the *Cavalry* had thirty Men in a Company ;

pany; the *Triarii* sixty; the *Principes* one hundred and twenty; and the *Hastati* one hundred and twenty: So that the *Triarii* were lodged on Half the Ground the *Principes*, or *Hastati*, took up; but the *Cavalry* occupied as much Ground as the *Principes*, or *Hastati*: These Companies of *Foot*, of one hundred and twenty Men, or *Horse* of thirty Men, were every one lodg'd upon a Piece of Ground of one hundred Feet square; and every Company of *Foot*, of sixty Men, covered no more Ground than one hundred Feet in Length, and fifty in Breadth.

THE *Cavalry* of the *Allies* were double to that of the *Romans*; but the *Infantry* were equal. Of these *Allies* one-third of the *Horse*, and one-fifth of the *Foot* were appointed to be near the *Consul*, and were placed behind the *Prætorium*, at fifty Feet distant, but parallel to it; the *Cavalry* first, the *Infantry* next: The Rest of these *Allies* were lodged next the *Hastati*, with a Street between them of fifty Feet; the *Cavalry* first, the *Infantry* next. Thus the *Allies* were divided into three Bodies of *Horse*, three of *Foot*, and every one contained ten Companies; those of *Horse*, being a third more than the Companies of *Roman Horse*, took up, for every Company, a Piece of Ground one hundred Feet in Length, and one hundred and thirty-three Feet four Inches in Breadth: Those of *Foot* which were placed parallel with the Legions, must be double to the Companies of *Roman Foot*; and consequently every Company must cover a Piece of Ground one hundred Feet broad, and two hundred Feet deep; but those Companies of *Foot*, of the *Allies* behind the *Consul*, were equal to the Companies in the *Roman* Legions, that is, of the *Principes* or *Hastati*.

Now, if to the Breadth of the *Camp* of the Legions, we add fifty Feet for each Street, one hundred and thirty-three Feet four Inches for each Body of *Cavalry* of the *Allies*, and two hundred Feet for each Body of *Foot*, it will extend the Breadth of the whole *Camp* to one thousand eight hundred and sixteen Feet eight Inches: And if to the Length of the *Camp* of the Legions, we add the Street before the Tents of the *Tribunes* of one hundred Feet broad, the Depth of the Tents of the *Tribunes* which may be supposed to be Squares of eighty-three Feet four Inches, fifty Feet behind them, for their Cattle and Baggage, fifty Feet between that and the *Prætorium*, two hundred Feet for the *Prætorium*, fifty Feet for a Street next it, one hundred and thirty-three Feet four Inches for the *Horse* of the *Allies*, and one hundred Feet for their *Foot*, it will increase the Length of the *Camp*, to one thousand eight hundred and sixteen Feet eight Inches, and bring the whole to a perfect Square; round which there was a Space of six hundred Feet broad, and then a Retrenchment; out of which Space we may take eight Feet four Inches for a Wall, and then the clear Area of the
Camp,

Camp, with the void Space round it, will be a Square of three thousand Feet, or two thousand Cubits.

THE void Ground on each Side the *Prætorium* was assigned for a *Market*, and for the *Quæstor*; next to which the *Flower of the Foot*, and *Voluntiers* were quarter'd; the *Voluntiers* first, the *Flower of the Foot* next; and above them, at the Corners of the *Camp*, all such *Foreigners* were placed as were esteemed *Allies*.

THUS far concerning the *Roman Camp*, as described by *Polybius*; from whence it will appear evident, That the Ground on which the *Camp* of the *Israelites* was pitched, need not be conceived so large as some People have suggested. That *Camp* might have been about three Miles and a Half square; and so wide, Mr. *Shaw* tells us, the Plains of *Sinai* are: For it is very certain, that a Company of one hundred Men, and their Officers, may be disposed of in a Piece of Ground one hundred Feet square; ten such Companies will therefore take up one hundred Feet in Breadth, and one thousand Feet in Depth; to this we will add one hundred Feet square for the Colonel, a Void of fifty Feet between his Tent and those of the Men, another Void of fifty Feet between every five hundred Men; and this will encrease the Ground of a whole Regiment to one hundred Feet in Breadth, and one thousand three hundred Feet in Depth: Join two such Regiments together, and put four Regiments, in two Bodies, opposite one another, with a Space between of three hundred Feet, and the four Regiments will take up a Piece of Ground two hundred Feet in Breadth, and two thousand seven hundred Feet in Depth.

Now if we suppose the Tribe of *Judah* to have contained eighteen such Bodies as we have been describing, of four Regiments in a Body, with a central Street of three hundred Feet, and Streets between every other Body, of fifty Feet broad; and if we suppose the Tribes of *Issachar* and *Zebulun* to have each contained fourteen of the same Bodies, with the same central and side Streets; and if we also suppose a Street of three hundred Feet broad to have been between every Tribe; then the whole *Camp* of *Judah* must have extended in Length twelve thousand seven hundred Feet; the Streets of three hundred Feet broad at each End of the *Camp*, must have encreased it to thirteen thousand three hundred Feet, and the Breadth of the Side Camps, being five thousand four hundred Feet, must have extended the Front of the whole *Camp* of *Israel* to eighteen thousand seven hundred Feet, or three Miles and a half and seventy-three Yards.

ACCORDING to this Method of Calculation, the Square, in which the *Tabernacle* was placed, was two thousand two hundred Feet in Length and Breadth; the Camp of the Tribe of *Levi* contained
four

four thousand six hundred Feet in Length and Breadth ; and the Square, in which the Camp of *Levi* was placed, was thirteen thousand three hundred Feet in Length and Breadth : Now if we allow a Street of fifty Feet broad round the whole *Camp* of *Israel*, and also round the Camp of *Levi*, then the Front of the latter Camp will be equal to the one-fourth Part of that of the former.

C H A P. III.

Of the Progress of Building during the Life of *Moses*.

AFTER *Moses* had disposed the People into the several Camps ; he, in order to preserve the greatest Decency amongst them, appointed a Place (*a*) without the general *Camp*, whither every Body was to retire for the Relief of Nature, and to bury Under-Ground, by the Help of a Paddle, whatever was obnoxious and disagreeable.

As GOD was pleased to REVEAL to Man such Precepts as were necessary to enable him to arrive at Perfection in *Architecture* ; so *Moses* gave the *Israelites* such Laws concerning their future Buildings, as were conducive to their *Piety*, to their *Health*, and to their *Security*.

To shew their *Piety*, *Moses* directed them to keep a Feast (*b*) for seven Days, yearly, for ever ; during which Time, he enjoined all those that were *Israelites* born to dwell in *Booths*, that their Generations might know that they dwelt in such Habitations, when GOD brought them out of the Land of *Egypt* : And upon the Day on which they shou'd enter the Land of *Canaan*, he directed them to set up great Stones, (*c*) and plaister them over with Plaister ; on which he also directed them to write the Law very plainly ; and at the same Time to build an *Altar* of whole unwrought Stones, and offer thereon Burnt and Peace-Offerings to GOD.

(*a*) *Deut.* xxiii. 12.

(*b*) *Levit.* xxiii. 39.

(*c*) *Deut.* xxvii. 2.

To preserve their *Health*, *Moses* instituted a Law, that whenever the Leprosy (*d*) shou'd happen in a House, the Owner thereof shou'd instantly acquaint the Priest therewith, who was to order such House to be emptied ; and if upon Examination afterwards he shou'd find Signs of the Plague upon the Walls of that House, his Office was to shut it up for seven Days, and then view it again ; and if the Contagion encreased, he was to order the infected Stones of the Walls to be taken out, all the inward Faces of the Walls to be scraped, and the Stones and Dust to be carried out of the City, where such House should stand : After which, *Moses* directed, that they shou'd repair the Walls thus broke and scraped, with new Stones, as well as new Mortar, and then plaister them over with Plaister : When this shou'd be done, if the Plague remained, *Moses* lastly directed, that the whole House shou'd be taken down, and that the Stones, Timber, and Mortar, shou'd be removed out of the City : But if the Priest, after the Reparation of an infected House, shou'd find the Inhabitants preserve their Health therein, then he was to pronounce that House to be clean.

As to the *Security of their Persons* it seems to have been in danger but from one Cause, which was, the Custom of making flat and defenceless Roofs to their Houses ; and therefore *Moses* directed, that when any Man shou'd build (*e*) a new House, he shou'd make Battlements upon the Roof, to prevent any one from falling off it. He also pointed out to them a proper Form for such new Cities, (*f*) as they might have Occasion to build, and directed them to be made of a perfect Square of two thousand Cubits on every Side ; the same to be enclosed with a Wall ; the four Sides to face the four Cardinal Points ; and a Piece of Ground to be enclosed on every Side, of two thousand Cubits in Length, and one thousand Cubits in Breadth, for Suburbs ; of which City, Plate N^o 22. 23. is the Plan.

A. A. A. A. The Walls of the City, two thousand Cubits in Length on every Side.

A. A. B. B. The Suburbs on the West Side of the City, two thousand Cubits long, and one thousand Cubits broad.

A. A. C. C. The Suburbs on the South Side of the City, two thousand Cubits long, and one thousand Cubits broad.

A. A. D. D. The Suburbs on the North Side of the City, two thousand Cubits long, and one thousand Cubits broad.

A. A. E. E. The Suburbs on the East Side of the City, two thousand Cubits long, and one thousand Cubits broad.

MOSES also appointed a Form of Government for every City : *Judges and Officers*, says he, (*g*) *shalt thou make thee in all thy*

(*d*) *Levit. xiv. 24.*

(*e*) *Deut. xxii. 8.*

(*f*) *Numb. xxxv. 2.*

(*g*) *Deut. xvi. 18.*

Gates, which the LORD thy GOD giveth thee throughout thy Tribes; and they shall judge the People with just Judgment. And if there arise any Matter too hard for thee in Judgment, then, continues he, (b) thou shalt arise, and get thee unto the Place which the LORD thy GOD shall choose; and thou shalt come unto the Priests, the Levites, and to the Judges which shall be in those Days, and enquire, and they shall shew thee the Sentence of Judgment.

THE Judges of every City, according to *Josephus*, (i) were seven in Number, who had fourteen *Levites* as Officers or Assistants. The Court of Judicature was in the Middle of the City, and took up a fourth Part thereof; and the Residence of the chief Judge made the Center of the Court and City: The Dwelling-Places of the inferior Judges, with their Assistants, made the four Sides of a large and spacious Square, marked in the Plan, Plate N^o 22. 23. with the Letters F. F. F. F. and their particular Habitations are distinguished in the same Plan, by the Letters G. H. I. K. L. M. N. O. P. Q. R. S. T. V. U. W. X. Y. Z. and &c.

OF these Kind of Cities, GOD directed that forty-eight shou'd be given for Habitations for the *Levites*; and that the same shou'd be taken out of the whole Land of *Canaan*, in Proportion to the Possession of every Tribe. Upon the Plan of one of these Cities, there is no doubt but the *Romans* formed their Camp of two Legions, a City and a Camp being comprized within the same Dimensions; and *Vitruvius* declaring a Camp and a City to be one and the same Thing, in all Respects, but the Intent of Duration.

THE *Israelites* having incurr'd GOD's Displeasure, He sent fiery Serpents (k) among them, which bit them, and many died. Under these Circumstances they went to *Moses*, confessed their Sins, and intreated him to pray to GOD to take the Serpents away: *Moses* complied with their Request; and GOD directed him to make a *Brazen Serpent*, to set it up upon a *Pole*, and then promis'd that every one that was bitten shou'd be healed, by looking upon that Image; which was accordingly verified. And such was the Veneration the *Jews* held for that Image, that, to the Days of King *Hezekiah*, they burnt Incense (l) to it.

SOON after this, the *Israelites* ran into the most flagrant Idolatry; for during their Abode in *Shittim*, they associated with the *Midianitish* Women, and in Compliance to them, went to their Sacrifices, (m) eat of their Meat, worshipped their Gods, and no less than twenty-four thousand Men entirely devoted themselves to the Service of *Baal-Peor*: But *Moses* soon put an End to this Idolatry; for

(b) *Deut.* xvii. 18.

(i) *Ant.* l. 4. c. 8.

(k) *Numb.* xxi. 6.

(l) *2 Kings* xviii. iv.

(m) *Numb.* xxv. 2.

he took the *Heads* of the Idolaters, and *hung them up in Contempt of the God they worshipped*, and then commanded the Judges of *Israel* to slay every other Man that had joined himself to *Baal-Peor* ; which was accordingly done, and the whole twenty-four thousand fell by the Sword and Halter.

THE Prophet *Amos* (n) upbraided his Brethren with this Idolatry : *Have ye, says he, offered unto me Sacrifices and Offerings in the Wilderiness forty Years, O House of Israel ? No ! But ye have borne the Tabernacle of your Moloch and Chiun, your Images, the Star of your God whom ye made to your selves.* That is, they worshipped the *Rising Sun*, or *Baal-Peor*, by his Orb ; and the *Sun*, or *Moloch*, by his Image, or Star ; and him they addressed by the Mediation of some deceased Prophet, whose Soul they imagined was transposed into the Figure of a *Pedestal*, or a Kind of *Support* to the Image of *Moloch*, as the Word *Chiun* imports ; and that it was her that delivered the Will of the GOD to them : Whereas it was only *a Person that was concealed in that Pedestal*, to return Answers to such Questions as shou'd be asked.

FOR this strange Illusion, which the *Midianitish* People had thus drawn so many of the *Israelites* to adhere unto, GOD soon punished them ; for *Moses* having detach'd twelve thousand Men (o) out of the Army of *Israel*, one thousand out of every Tribe, and given the Command thereof to *Phinebas*, the Son of *Eleazar*, they fell on the *Medianites*, destroy'd all the Men, and took the Women and Children Captives, carried off their Cattle, Flocks, and Goods, and then set Fire to all their Cities and Castles.

MOSES next distributed all the Land of the *Midianites* among the Children of *Reuben*, and *Gad*, conditionally that they would, as they of themselves had proposed, take Part in the War, 'till the whole Land of *Canaan* should be conquered : Hereupon the *Rubenites* and *Gadites* took Possession of their vanquished Land, which was situate on the other Side of *Jordan*, and rebuilt some of the Cities, founded others for their Families to dwell in, and made Folds for their Sheep. *Moses* also allotted the Land of *Gilead*, in which the *Amorites* lived, for the half Tribe of *Manasseh*, who subdued it, dispossessed the Inhabitants, took their small Towns and Villages, and so lived in them, whilst forty thousand Men, disciplin'd in War, and chosen out of these two Tribes and a half, went to help their Brethren, to conquer the Land of *Canaan* on this Side *Jordan*.

THE Tribe of *Reuben*, at first, consisted of forty-six thousand five hundred Men ; that of *Gad* of forty-five thousand six hundred and

(n) *Amos* v. 25.

(o) *Numb.* 31. 5.

fifty ; and that of *Manasseh* of thirty-two thousand two hundred ; so that the Houses capable to receive the Families of so many Men, as then received the Lot of their Inheritance, must have been a large Work, tho' they were built with Timber, for so we conceive they were erected, the Houses taking the Name of *Tents*, as did most of those of the *Israelites* ; but if they had been built with Stone or Brick, they wou'd have had the Name of *Strong-Holds* ; an Appellation given to such Edifices, to distinguish them from Timber Buildings. But these Sort of Structures the *Israelites* had no Occasion for, except when, by their evil Measures, G O D delivered them into the Hands of their Enemies ; and then, for their Defence, they made themselves *Dens* in the Mountains, *Caves*, and *Strong-Holds*.

THUS it appears, that the *Tabernacle*, at the same Time, it gave Mankind an Opportunity of worshipping G O D, it set them an Example in what Manner to build their own Dwellings ; softening their defensive Habitations into the most beautiful Forms, and thereby shewing them, that they were for ever after to live together in Amity with one another.

C H A P. IV.

Of the Progress of Building, from the Death of *Moses*, to the Inauguration of King *David*.

AFTER *Moses* had instructed his Brethren in every Thing conducive to their future Buildings, whether they regarded their *Piety*, their *Health*, or the *Security* of their Persons, G O D soon gave them an Opportunity of putting those Things in Practice, in the promised Land of *Canaan*, into which they were brought, under the Conduct of *Joshua* ; the River *Jordan* was dried (a) to give them a Passage ; and as a perpetual Memorial thereof, they carried *twelve Stones*, (b) which they took out of the Bottom of the River, and set them up at the Place where they lay that Night ; and as a similar Monument, *Joshua* set up *twelve*

(a) *Joshua* iii. 16.

(b) *Ib.* iv. 8.

Stones (c) in the River itself ; both which answered in Form to the Monument which *Moses* erected at the Foot of Mount *Sinai*, as above.

SOON after this miraculous Passage, they, in as singular a Manner, took the City of *Jericho*, and burnt it, killed all the Inhabitants, and consecrated the most precious Part of the Spoil to GOD, which they deposited in a Treasury (d) erected for that Purpose ; and pursuing their Conquests, they took *Ai*, another great City, and slayed the Inhabitants, to the Number of twelve thousand ; whereupon *Joshua* built an *Altar* of whole Stones in Mount *Ebal*, offered Sacrifices thereon, and then wrote a Copy of the *Law* on the Stones.

THE *Hivites*, Possessors of the Cities of *Gibeon*, *Chephirah*, *Beeroth*, and *Kirjath-jearim*, among many others, hearing of these Things ; and that GOD had directed the *Israelites* to destroy all the Inhabitants of the Land before them, they, with Craft and Disguise, sought to make a League with *Joshua*, in order to save themselves from a total Extirpation of their Races, and their Cities from that Devastation, of which *Jericho* and *Ai* were too convincing and terrible Examples, and evident Demonstrations that nothing could withstand or flee from the Hands of such mighty Conquerors ; and therefore, in the most artful Manner, they came to *Joshua*, who made Peace with them, and all the Princes of the Congregation ratify'd the same with a solemn Oath.

THE *Israelites* pursuing their Conquests, on the third Day after the Execution of this Covenant, they came to the Cities of their new Allies, and then discovering the Cheat, they made great Complaints against the Princes, who wou'd by no Means violate the Oath they had entered into, in suffering the People to be destroyed ; but, for the Imposition that was put upon them, they instantly doomed those who had thus deceived them to *perpetual Bondage* ; and *Joshua* made them that Day (e) *Hewers of Wood*, and Drawers of Water, for the Congregation, and for the *Altar* of the LORD.

ALL the spare Time that those Bond-men had, after preparing Wood for the *Altar* of Burnt-Offerings, and Water for the Use of the *Tabernacle*, was employed in hewing of Timber for Habitations for the *Israelites*, who, as fast (f) as they destroyed the idolatrous Cities, erected others in Lieu thereof ; so that the Bondage which was contrived in *Egypt*, was thus applied to advance the Art of Building in the Land of *Canaan*.

THE *Israelites*, in the Space of seven Years, having subdued the Land of *Canaan*, (consisting of seven Nations, and thirty-three

(c) *Joshua* iv. 9.(d) *Ib.* vi. 24.(e) *Ib.* ix. 27.(f) *Ib.* xix. 50. &c.

Kings, as above) they assembled themselves together at *Shiloh*, and there set up the *Tabernacle*; and after dividing the Land among the nine Tribes, and the half Tribe of *Manasseh*, they dismissed and sent home the fighting Men of the two Tribes and a half, who had chosen their Inheritance on the other Side of *Jordan*, and had assisted them in their Conquests; and as those People returned to the Places of their Abode, they erected a very great *Altar* on the Borders of *Jordan*, to be a Witness, and to shew succeeding Generations, that tho' their Possessions were over *Jordan*, yet they were the same People with those, whose Inheritance were in *Canaan*.

JOSHUA having thus established the *Israelites* in the promised Land, and set up the *Tabernacle*, he renewed the Covenant between *GOD* and His People, wrote (g) the same in the Book of the *Law*, then set up a Stone under an Oak, by the Sanctuary, to be a Witness thereof, and so let the People depart, every Man to his Inheritance. This Tree, from thence forward, was called the *Oak of the Pillar*: By this Tree *Abimelech* was elected and annointed the first King over Part of the Children of *Israel*: And to this Tree we may ascribe the Origin of that Custom, which still prevails in most Country Places, of planting a remarkable Tree near the Church.

THE first Edifices, of any Consequence, we have any Account of, after the *Tabernacle* was compleated, were the *Houses*, or *Temples*, erected by the Heathens, in Imitation of that Fabrick; which they generally built with Timber, but made them much larger than the *Tabernacle*; for an Hold (h) of the *House* of the *GOD Berith*, received one thousand People that fled, from the Tower of *Shechem*, thither for Protection, but were therein consumed with Fire, by *Abimelech*, after he had destroyed the City itself, and laid it in Ashes.

ABIMELECH, after his Conquest at *Shechem*, encamped before *Thebez*, and took it, but the Inhabitants all betook themselves to their strong Tower, to which the Conqueror advanced, with an Intent to burn it, as he had burnt the *House*, or *Temple*, of *Baal-Berith*; but approaching too near it, a Woman cast a Piece of a Mill-Stone upon his Head, which fractured his Skull; and he finding Life departing, and to prevent the Ignominy of dying by the Hand of a Woman, ordered his Armour-Bearer to slay him with his Sword, who accordingly thrust him through, and so *Abimelech* expired.

THE *Philistines* having got a Victory over the *Israelites*, and taken the *Ark* of *GOD* from them, brought it from *Eben-ezer* unto *Ashdod*, and there set it in the *House* (i) of *Dagon*, by that Idol, who

(g) *Joshua* xxiv. 26.

(h) *Judges* ix. 46.

(i) 1 *Sam.* v. 2.

fell down before the *Ark* the first Night, and it being set up again, tumbled down the second Night, by which it was so broke, that only the Stump of *Dagon* remained.

WHEN the *Philistines* took *Sampson* (k) Prisoner, they first put out his Eyes, then brought him down to *Gaza*, there bound him in Fetters of Brass, and then put him into the Prison-House to grind Corn. After which, the Lords of the *Philistines* assembled themselves together at *Gaza*, (one of their chief Cities,) to offer a great Sacrifice to their GOD *Dagon*, who had a *Temple* there, as well as at *Ashdod*, for the Victory they imagined he had got them over *Sampson*: The Chief of the People seated themselves, on this Occasion, in the Body of the *Temple*; the common People, to the Number of three thousand, Men and Women, fixed themselves upon the Roof of the *House*, and when they began to be merry, they ordered the distressed Captive to be brought before them to make them Sport.

SAMPSON bore all the Derision of the *Philistines* with Temper and Patience; at length, when he had satisfied their Desire, and found himself placed between the Pillars of the *Temple*, in the Middle of his Enemies, he desired the Lad that held him by the Hand, to let him feel the two middle Pillars of the *House*, that he might rest himself against them; then praying to GOD to give him Strength to avenge himself on those who had deprived him of his Sight, he took hold of those Pillars, and with Force bowing himself towards the Ground, wrenched them out of their Places, thereby dislocating the whole Frame of the Building, which, with Precipitation, fell down, and destroyed all his mortal Enemies, he himself sharing in the common Calamity, and dying at the same Time like an Hero, victoriously.

THE *Philistines* had likewise an *House*, (l) Sacred to *Astaroth*, in which they deposited the Armour of *Saul*: So that they had *Temples* to *Berith*, or *Noah*, to *Astaroth*, or *Abraham*, and to *Dagon*, or *Joseph*, as their God's Mediators; but to the SUPREME GOD, they don't appear to have raised any such Structures; it was enough for them to make his Image, and exhibit it upon some high Place, which was the Rule wherever *Sabianism* prevailed.

(k) *Judges* xvi. 21.

(l) 1 *Sam.* xxxi. 10.

C H A P. V.

Of the Progress of Building during the Reign of King *David*.

DAVID (*a*) was no sooner anointed King over all *Israel*, at *Hebron*, than he went to *Jerusalem* with his People, but was denied Entrance into that City, it being not then conquered: However, the King, by the Valour of *Joab*, took the Castle of *Sion*, made the same his Habitation, built round about it, and so called it the City of *David*; to which *Joab* made some Additions: And *David* then growing great and potent, *Hiram*, (*b*) King of *Tyre*, sent Messengers to him, together with Cedar Trees, Carpenters, and Masons, and they built the King an House, or Palace.

By these Things, *David* perceived that GOD had established him King over *Israel*; whereupon he made a Vow, (*c*) *That he wou'd not go into his House, or to his Bed, or give Sleep to his Eyes, or Slumber to his Eye-Lids, until he had found out a Place for the HABITATION of GOD*: For, said the King, shall I dwell in a House of Cedar, while the *Ark* of GOD remains only within *Curtains*?

DAVID, in Pursuance of this Vow, having prepared a Place in his own City, and thereon pitched a magnificent *Tent* for the *Ark*, he then fetched it from the House of *Obed-edom*, with the utmost Solemnity, and offered a great Sacrifice at the Induction of it into this new *Tabernacle*: And when the King found himself established in Peace, (*d*) as a further Instance of his Gratitude to GOD, he resolved to build a most magnificent *Temple* for his HABITATION; which Design *David* imparted to *Nathan*, the Prophet, who then encouraged him to do what he had proposed: But the King was soon after given to understand, by the same Prophet, that GOD approved his Intentions, but that the Work it self should be reserved for his Son, whom the LORD wou'd raise up after him, and establish his Throne for ever.

(*a*) 1 *Chron.* xi. 3.
(*b*) 2 *Sam.* v. 11.

(*c*) *Psa.* cxxxii. 2.
(*d*) 2 *Sam.* vii. 1. and 1 *Chron.* xvii. 1.

By these Examples of Building, we may plainly see that the *Tabernacle* of *Moses* was what the People endeavoured to imitate; the Pillars of *Dagon's Temple*, at *Gaza*, is a plain Demonstration, that they then made Use of Pillars in their Edifices; and *David's Palace* of Cedar is a sufficient Testimony that their greatest Fabricks were erected with Timber, as the prevailing Taste of Building at that Time, when the Houses began to be more capacious than before: For we find that *Eglon*, King of *Moab*, over and above the Conveniencies in his Palace, had a Summer Apartment, after the Form of the *Tabernacle*, the inward Part of which served as a Parlour, and the outward Part as a Porch or Portico: In this Room of State *Eglon* gave the People Audience, and particularly *Ebud*; who (e) pretended to have had a secret Message to him from GOD, and thereby got all the People, besides himself, dismissed the Presence of the King, who rising from his Chair, in humble Reverence, to receive it, *Ebud* drew out a Dagger, of a Cubit long, which he had concealed, and with his left Hand, at one Push, buried it in his Belly, by which he instantly died; and *Ebud* escaped, by shutting and locking the Doors after him.

THERE is no doubt, but that as whole Habitations encreased in Grandeur, so did the various Parts of which they were composed; and the Chamber in which *Delilah* (f) practised her Deceit upon *Sampson*, is a Demonstration of it; for that Room must have been of a prodigious Size to be made the Scene of so much Treachery: But it don't at all appear, in any of the Buildings, that the Proportions of the *Tabernacle* had been look'd into, or any further Enquiry made into its Parts, but in Respect to the general Form, which, in the Space of above five hundred Years, may have diffused itself throughout the whole World.

HIPPOCRATES tells us, That the *Nomades*, a *Scythian* People, had no Houses, but dwelt in Chariots of six Wheels, and others of four, consisting some of one, and some of three Rooms, and made Proof against the Weather with thick Woollen Cloths, or Felts, the very Pattern of the *Tabernacle*; and those Houses, *Herodotus* (g) says, were made with Shrubs, compacted with Rushes. This last Author adds, that it was customary for the *Argippæans*, another Set of *Scythian* People, to sleep under Trees, covered in the Winter Season with a strong white Cloth, which in the Summer was supplied by the Leaves. The same Author subjoins, that the City of *Gelonus*, the Capital of the *Budians*, the largest and most populous Nation of all *Scythia*, was entirely built with Timber, and surrounded with a Wall of the same Materials, three hundred Stades, or thirty-seven Miles and a half on every Side; in which City there were *Temples*, adorned with Images, Altars, and Cha-

(e) *Judges* iii. 9.(f) *Ib.* xvi. 4.(g) *Lib.* 4.

pels of Wood. This shews us, to what a great Degree of Magnificence this first Sample of *Architecture* was carried.

DAVID, (*b*) in Process of Time, had a Son by *Bath-sheba*, whom he called *Solomon*; but the LORD sent to him, by *Nathan* the Prophet, and told him his Name should be *Jedediah*, that is, beloved of the LORD; he being the Son whom GOD promised to raise up and establish his Kingdom for ever.

AFTER a long Series of Troubles that ensued the Birth of *Solomon*, *David* (*i*) directed *Joab* to number the People, whereby he might be enabled to judge of the Strength of his Kingdom; but this Proceeding so displeased GOD, who had given those People manifest Proofs, that their Strength was only in him, that he sent a Pestilence upon *Israel*, which destroyed no less than seventy-thousand Men: Under these calamitous Circumstances, the King made an open Confession of his Guilt, and prayed to GOD to avert his Wrath from the Innocent, and only punish him that had sinned, by executing his further Vengeance upon him, and upon his Father's House: Hereupon the Angel of GOD commanded *Gad*, (*David's Seer*) to tell the King, to go up, and set up an *Altar* to the LORD, in the Threshing Floor of *Ornan*, the *Jebusite*, as the best and fittest Means whereby he could make Attonement for his Transgressions.

DAVID (*k*) instantly obeyed this Command, and *Araunah*, or *Ornan*, Names of the same Import, perceiving him advancing with his Servants, went out, and after making his Obeisance to the King, ask'd him, on what Occasion he came there; *David* told him, to buy his Threshing Floor, to build an *Altar* upon unto the LORD, that the Plague might be stay'd from the People: To which *Araunah* replied, That the King might offer what seemed good to him; telling him, there were Oxen for Burnt-Offerings, and Threshing Instruments, with other Instruments of the Oxen, for Wood, which he as a King, did give unto a King; and at his Tendering of them, most earnestly prayed to GOD to accept the Offering of *David*: But the King would not take these Things; He insisted upon Purchasing of them at their full Value, and accordingly gave *Araunah* fifty Shekels of Silver for them. Then *David* (*l*) built an *Altar* there, offered Burnt-Offerings, and Peace-Offerings, and called upon the Name of the LORD; who, after answering him by Fire from Heaven, on the *Altar*, commanded the Angel to put his Sword again into the Sheath thereof; and thus the Plague was stayed.

THE King, after this Proceeding, reflecting, that his offering Sacrifices would render the Land about the *Altar* useless, upon any

(*b*) 2 Sam. xii. 24.

(*i*) 1 Chron. xxi. 5.

(*k*) 2 Sam. xxiv. 19.

(*l*) 1. Chron. xxi. 26.

other Occasion, proposed (*m*) to purchase of *Ornan* the *Place* of his Threshing Floor ; but that generous Man, sensibly affected with the Miseries that had befallen his Country, made a Tender of that also to the King, who refused to accept it upon any other Condition, than for its full Value ; and accordingly he gave for the *Place* six hundred Shekels of Gold. *David* thus possessing himself of *Ornan's* Estate, not only continued to sacrifice there, because the *Tabernacle* of *Moses*, and the *Altar* of Burnt-Offerings, were, at that Season, in the high Place at *Gibeon*, but pronounced the *Place* (*n*) he had purchased to be the *House of the LORD GOD* ; and the *Altar* he had erected to be that of *Burnt-Offerings* for *Israel* : And looking upon his former Vow to be fulfilled, he declared, That he would forthwith make all the Preparations in his Power for the *Temple*, since *GOD* had given him a Son that would soon arrive to a State of Manhood, and be able to go on with that great Work,

C H A P. VI.

Of the Preparations made by King *David*, for the *Temple*, at *Jerusalem*.

AS soon as King *David* had purchased *Ornan's* Estate, he (*a*) commanded all the People that were Strangers in the Land of *Israel*, to be gathered together, and set Masons to hew and work Stones, to build the *House* of *GOD* ; he also prepared Iron Nails, and Brass, in Abundance, besides great Quantities of Cedar Trees ; infomuch, that when he called his Son *Solomon*, and charged him to build an *House* to the *LORD GOD* of *Israel*, he told him, He (*b*) had already prepared, during his Troubles, for that Work, ten thousand Talents of Gold, one hundred thousand Talents of Silver, and Brass and Iron without Weight ; also Timber and Stone, with Workmen in Abundance, such as were capable of hewing and working of Stone and Timber, and of performing all Manner of other Work.

DAVID (*c*) growing old, and anxious to the last Degree to have the *Temple* built, made *Solomon*, his Son, King over *Israel* ; he

(*m*) 1 *Chron.* xxi. 22.

(*n*) *Ib.* xxii. 1.

(*a*) 1 *Chron.* xxii. 2.

(*b*) *Josephus's Ant.* l. 7. c. 11.

(*c*) 1 *Chron.* xxiii. 1.

then assembled (d) together not only all the Princes, but such others as were in Authority, or of any Consequence; and after declaring GOD's Favour and Promise to his Son *Solomon*, he exhorted them all to fear GOD, and encouraged his Son to build the *Temple*, giving him the *Pattern of the Porch, of the Houses, Treasuries, Upper-Chambers, and Inner Parlours thereof, the Place of the Mercy Seat, the Courts of the House, and all the Chambers round about, with the Treasuries of the House, and Dedicated Things*; he also gave him *Instructions for the Courses of the Priests and Levites, and for all the Work of the Service of the House, and for all the Vessels in the Service thereof*; for these he gave the *Weight either in Gold or Silver*, saying, (e) ALL THIS THE LORD MADE ME UNDERSTAND IN WRITING BY HIS HAND UPON ME. *David* then turning to the People, spoke thus to them: *Solomon*, my Son, whom GOD alone hath chosen, is yet young and tender, and the Work is great; for the PALACE is not for *Man*, but for the LORD GOD: Now, tho' I have prepared for the *House* of my GOD, Gold, Silver, Brass, Iron, Wood, Onyx Stones, Stones to be set, Glittering Stones of divers Colours, all Manner of precious Stones, and Marble in Abundance, yet I, at this Time, further give three thousand Talents of the Gold of *Ophir*, and seven thousand Talents of refined Silver, to over-lay the *House* withal; and *who then is willing to consecrate his Service this Day unto the LORD?*

THIS laudable Example excited all those that were present with *David*, to contribute towards the intended Work; and the Princes and People offered and gave for the *House* of GOD five thousand Talents, and ten thousand Drams of Gold, ten thousand Talents of Silver, eighteen thousand Talents of Brass, one hundred thousand Talents of Iron, with Precious Stones in Abundance; all of them rejoicing, that they had offered willingly, with perfect Heart, *David* the King participating with them: And after he had tendered his Thanksgiving to GOD on this Occasion, he desired all the Congregation to bless GOD, who obeyed, bowing their Heads, and worshipping the LORD.

THE (f) Day after this, the Princes and People made a Sacrifice to GOD, and offered Burnt-Offerings, one thousand Bulls, one thousand Rams, and one thousand Lambs, with their Drink-Offerings and Sacrifices, in Abundance, for *Israel*: Then they made *Solomon*, a second Time, King, and all *Israel* obeyed him.

(d) 1 Chron. xxviii. 1.

(e) 1 Ib. xxviii. 19.

(f) 2 Ib. i. 2.

C H A P. VII.

Of the Preparations made by King Solomon, for the Temple at Jerusalem.

WHEN Solomon was established King over all *Israel*, with an Intent to begin the *Temple*, which his Father purposed to build, he immediately acquainted all his People, that during the Time the Work shou'd be about, they should make their Offerings at the *Tabernacle*, which was then in the high Place, at *Gibeon*; and as an Introduction, *Solomon* himself offered, upon the Brazen *Altar* there, one thousand Burnt-Offerings. This Act of *Piety* was soon rewarded, for GOD appeared that very Night to *Solomon*, and bid him ask, what he should give him; the King reflecting on the great Mercy GOD had shewed his Father *David*, and how he had made him to reign in his Stead, answered and said, O LORD GOD, let thy Promise to David, my Father, be established, for thou hast made me a King over a People, like the Dust of the Earth in Multitude; GIVE ME WISDOM AND KNOWLEDGE, that I may go out and come in before this People, for who can judge these thy People who are so great. This Petition so well pleased GOD, that, over and above the Wisdom which he asked for, He promised him such Affluence of Riches, Wealth, and Honour, as shou'd exceed what any King before him had, or any after him should have. *Solomon* awaking in the Morning from his Sleep, was sensible he had had a Vision, therefore upon his Return to *Jerusalem* (a) he presented himself before the *Ark* of the Covenant, offered Peace-Offerings before the LORD, feasted all his Servants, and soon after shewed a Specimen of his Wisdom in the Decision of the Dispute between the two Harlots.

WHEN GOD put it to *Solomon's* Option to chuse whatever Blessing he desired, and He would grant it him; *Solomon*, no doubt, reflected on the Building he was going to erect, as well as on the Number of People he was to rule, *The Building*, says he, shall be wonderful great; and therefore the extraordinary Nature of it was such as required the continual Direction of the DIVINE BEING, to enable him to go through with it, since the *Tabernacle* could not have been performed, unless GOD had filled those that were principally concerned in it, with his own Spirit, in Wisdom

(a) *Kings* iii. 15.

and Understanding. He therefore praying for Wisdom, GOD not only granted it him, but such infinite Wealth, as enabled him to perform such immense Works, that the rest of the World, united together, cou'd not at that Time have done the like; so apparent was the Hand of GOD in whatever *Solomon* undertook, through his religious and good Views; and his Wisdom was so great, that it rais'd Admiration in all Men.

PREPARATORY to the Beginning of the Work was his Contract (*b*) with *Hiram*, King of *Tyre*, for Timber; then he rais'd (*c*) thirty thousand *Levites*, with *Adoniran* at their Head, to supervise, direct, and govern the Workmen, amounting to eighty thousand Hewers in the Mountains, seventy thousand to bear Burthens, and three thousand three hundred Overseers, or Officers, to rule over them.

THESE hundred and fifty thousand Workmen were partly *the Posterity of those Gibeonites, which Joshua condemned to be Bond-men in hewing of Timber*, and partly Bond-men, which the *Israelites*, from Time to Time, purchased from among the Strangers, in the Nations round about them; for the *Law* (*d*) most expressly forbid them making any of their Brethren Mechanicks in the Building Art, which was an evident Mark of Bondage, and as such all Works were performed by the Labour of Bond-men.

AFTER these Preparations were made, which took up almost four Years Time, King *Solomon* began the Work, which we now propose to explain from the SACRED TEXT, and from what *Josephus* writes in Confirmation thereof.

C H A P. VIII.

Of the Situation of the Temple at Jerusalem, and of the Year of the World in which the Building was begun.

THE Ground on which the Temple was to stand having been *presigured* by GOD, to *Abraham*, in his going three Days Journey thither, and offering up a Ram, instead of his Son, and *determined* by the Descent of the Fire from

(*b*) 1 Kings v. 8.

(*c*) 1 Kings v. 13. and 1 Chron. xxiii. 4.

(*d*) Levit. xxv. 50. and 44.

Heaven, to consume the Sacrifice upon the *Altar*, which He ordered *David* to erect, as foretold by *Moses*, when he said, (a) *In the Mount of the LORD it shall be seen*, obviated all the Difficulties the Nature of the Place suggested, for such a great Work; and therefore *Solomon* resolved to build the *Temple* on Mount *Moriab*, on the Spot of Ground where *Ornan's* Threshing Floor was placed, being the very summit of the Hill, having on the South Side a deep Precipice; and on the East Side the Valley of *Jeboshaphat*; on the other Side whereof was Mount *Olivet*; by which Means, from the rising Ground East and South, there was a fair Prospect of each of those Fronts of the whole Structure that faced it; but the other two Sides were intercepted by the more contiguous Part of the City of *Jerusalem*, gradually ascending towards it.

THE Area of the Ground of the *Temple*, remains, in some Measure, entire, except that Part which was artificially made, on the South Side, and of which Mr. *Maundrell*, in a Journey he took from *Aleppo* to *Jerusalem*, in the Year sixteen hundred and ninety-seven, gives this Account, to wit, (b) That on the South Side of the Mountain, there are several large Vaults, at least one hundred and fifty Feet under-ground, built in two Isles, arch'd at Top with huge firm Stone, and sustained with tall Pillars, consisting each of one single Stone two Yards in Diameter; and in another Place he adds, (c) That from a Terrace of the Palace of *Pilot*, on the North Side of the Area, where the *Temple* stood, you have a full Prospect of the Ground where it was situated; and that a fitter Place for an august Building could not be found in the whole World, than that Area, which was one thousand five hundred and thirty-nine Feet in Length, and about one thousand Feet in Breadth: Our Author concluding, That one may still discern Marks of the great Labour that it cost, to cut away the hard Rock, and to level such a spacious Place upon so strong a Mountain.

THIS Situation must therefore make the Superstructure conspicuous, not only to all *Jerusalem*, but to the whole Country; therefore *Solomon*, upon his Accession to the Throne, continued the Preparations his Father *David* had made, and omitted nothing that was necessary for his immediate Proceeding upon the Work, as above; and indeed, if we consider the Extensiveness of it, the People of no other Nation in the World, but this, could have yielded Hands to have carried it on: For as the *Israelites* were Bond-men themselves in the Building Art, so they justly afflicted others, during the Space of above four hundred Years, in the same Manner; who being at first the Inhabitants of four large Cities, were so encreased by the Time *Solomon* was made King, that he collected above one hundred and fifty thousand Men to begin his Works with.

(a) *Gen. xxii. 14.*

(b) Page 100.

(c) Page 106.

THESE Men having hew'd Stones, of great Magnitude, to lay the Foundation with, and brought them to the Place where they were to be set up, *Solomon* (d) began to erect the *Temple* in the fourth Year of his Reign, in the four hundredth and eightieth Year after the *Israelites* came out of *Egypt*, and about the Year of the World two thousand nine hundred and ninety-nine; tho' according to *St. Paul* (e) it was a hundred Years later; but as this Apostle was then speaking to *Jews* and *Gentiles*, and had made it a Principle to avoid (f) Fables and endless Genealogies, he was not exact in his Computation of Time, and uses the Word *about*, as unwilling to reject the Chronology of the *Jews* or *Gentiles*.

THE Birth of *Isaac* having been the first Thing that was effected for the Glory of the *Israelites*; from his Birth, to the End of the *Egyptian* Bondage, as foretold by *GOD*, was just four hundred Years; from which Time, to that of their entering into the Land of *Canaan*, was forty Years more, making together four hundred and forty Years; so that from the Birth of *Isaac*, to the *Israelites* taking Possession of the Land of *Canaan*, was just the same Space of Time, as it was from their coming into that Land, to the Beginning of the *Temple*, by King *Solomon*.

C H A P. IX.

Of the TEMPLE, and the Parts thereunto belonging.

SOLOMON began this mighty Work, by enclosing Mount *Moriab* with a high (a) and stupendious Wall, built with Stones of such vast Magnitude that they were twenty (b) Cubits long, and six Cubits deep: This the King ordered to be done, that the Sides of the Hill might be so filled up to the Level of the Wall, as to form a spacious Area at Top, capable of containing the whole Structure, with its several *Courts*; and these Walls were made so strong, that the Fabrick above might stand upon Ground that would not yield to its incumbent Weight. Then *Solomon* erected the *Temple* in the following Manner, and according to the following Dimensions.

(d) 1 *Kings* vi. 1.

(e) *Acts* xiii. 18.

(f) 1 *Tim.* i. 4.

(a) *Jos. Ant.* l. 8. c. 2.

(b) *Ib.* l. 20. c. 8.

THE Length (*c*) of the Inside of the *Temple* was just sixty Cubits, being double the Length of the *Tabernacle*; the Breadth was twenty Cubits, answering the Length of the Holy Place of the *Tabernacle*; and the Height was thirty Cubits, which was equal to the whole Length of the *Tabernacle*, and to three Times its clear Height, produced by the Length of the Boards that made the Sides and End of that Edifice.

THE Porch, at the Entrance into the *Temple*, was twenty Cubits long, and ten Cubits broad; the Area of which preserved the Dimensions of all the Boards on the Side of the Holy Place of the *Tabernacle*, and the Height of this Porch was one hundred and twenty Cubits; which not only answered the Age of *Moses*, but that Period of Time which GOD gave Men, to return from their Wickedness and repent, before he destroyed them by the *Deluge*.

THE other three Sides of the *Temple* were environed with a Wall, of about eighteen Cubits high, at the Distance of five (*d*) Cubits from the Wall of the *Temple*; this void Space was called a Chamber, and the Height was divided into three Stories, each five Cubits high, in the Clear: The Floors of these Chambers, were rested in the outward Wall, and upon Rebatelements made in the Wall of the *Temple*, of one Cubit, for every Story; by which Means, the first Chamber remaining at five Cubits broad, the second became six Cubits, and the third seven; whereby the Wall above these Chambers, being properly the Wall of the *Temple*, was reduced in its Thickness three Cubits, and had narrow Lights in it, to illuminate the Inside of the *Temple*: By these Rebatelements, the Floors of the Chambers were supported without being fastened into the Wall of the *Temple*, and the Way to them was by a Door on the South Side, the second and third having been made accessible by winding Stairs. The whole Building was Roofed with Beams and Boards of Cedar, covered over, on both Sides, with Plates of beaten Gold.

IT is impossible to determine of what Thickness these Walls were built, but by supposing those of the Sides and West End of the *Temple* six Cubits at the Bottom, those on the East and West Sides of the Porch seven Cubits and a half, and those of the Chambers, being the outward Walls, four Cubits, the whole Building must have extended one hundred Cubits in Length, upon fifty Cubits in Breadth, and have form'd a double Square, answering the Form and Dimensions of the *Court* of the *Tabernacle*; and the *Temple* having been thirty Cubits high, these three Dimensions of Length, Breadth and Height, made a Body equal to the one-third Part of *Noah's Ark*.

THE better to support our Supposition of the exterior Dimensions of the Ground Work of the whole *Temple*, we will mention

(*c*) 1 *Kings* vi. 6.

(*d*) *Ib.* vi. 6.

other Things that were made in the Form of double Squares, to shew *Solomon's* great Esteem for that Figure ; and first, the Inside of the *Temple* was reduced to forty (e) Cubits in Length, and twenty Cubits in Breadth ; secondly, the Porch was twenty Cubits long, and ten broad ; and thirdly, the Cherubims in the most Holy Place occupied twenty (f) Cubits in Length, and ten in Breadth ; so that in the three Divisions of the *Temple*, this beautiful and well-proportion'd Figure was severally retained, and visibly apparent ; besides which, the Side of the *Temple* formed a double Square, as well as the Parts above the most Holy Place ; and of the same Figure *Solomon* made the Sides of the *Altar* of Burnt-Offerings.

AND as a further Proof that the Side Walls were of the Thickness we have supposed them, the twenty Cubits in the clear Breadth of the *Temple* had, on each Side of it, fifteen Cubits, answering the very Division in the East End of the *Court* of the *Tabernacle*, where the Gate was twenty Cubits broad, and the Curtains on each Side of it took up just fifteen Cubits.

THE Inside of the *Temple* was divided into two Parts, a Cube (g) of twenty Cubits, at the West-End, made the most Holy Place, the Remainder was call'd the Holy Place. The Division of the most Holy Place was made with Boards of Cedar, and all the inside Walls were covered with Boards of the same Wood, but the Floor and Ceiling (h) were laid with Planks of Fir. The Doors, (i) with their Frames, for the Most Holy Place, were made of Olive-Tree ; as was also the Frame for the Door of the *Temple* ; but the Door itself was made of Fir. The Inside of the *Temple*, as well as the Doors, were richly carved with the Figures of Cherubims, Pillars (k) in the Shape of Palm-Trees, made of *Almug* Wood, and open Flowers, and then over-laid (l) with Gold. In this Manner the Sides, the Floor, the Ceiling, and the Roof of the most Holy Place were finished ; and nothing was to be seen in the whole *Temple* that was not covered with Gold, enriched (m) with Precious Stones.

IN this *Temple*, GOD Himself was the Historiographer of the most beautiful and explicit Kind of History the World ever produced ; all the Ornaments of the *Tabernacle* were there collected together, and improved to the utmost Degree, beyond Imagination itself. The Pillars of *Almug* Trees supporting the Ends of that Kind of Covering, as an Entablature, which made the Roof of the most Holy Place, possessed the first twenty Cubits in Height ; and over every Pillar there was the Statue of a Cherubim. The Chapters of these Pillars, which were made with Palm-Branches, bearing Fruit, (for so they must be to carry the Figure of the Tree) were

(e) 1 *Kings* vi. 17.

(f) *Ib.* vi. 24.

(g) *Ib.* vi. 20.

(h) 2 *Chron.* iii. 9.

(i) 1 *Kings* vi. 31.

(k) *Ib.* x. 12.

(l) *Ib.* 6. 20.

(m) 2. *Chron.* iii. 6.

separated by a Moulding, in Imitation of a Cord, which was carried from Pillar to Pillar, round the *Temple*; and the Intervals between these Pillars were embellished with curious Sculpture, representing all the various Flowers of the Field, at their full Growth; and these were done to that Perfection, that Art itself seemed to vie with, or rather out do the very Original.

MOREOVER, from Chapter to Chapter, in the Front of the most Holy Place, there were Chains (*n*) of Gold, garnished with precious Stones, so artfully disposed, that they formed a Festoon of Flowers, in all their natural (*o*) Colours, but with that dazzling Splendour, which accrues to real Flowers, by the Morning Dews, and the enlivening Sun rarefying, drying, and bringing them to their fragrant Perfection; under which was a rich and beautiful Vail, (*p*) of Blue, Purple, Crimson, and fine Linnen, wrought with Cherubims, in such exquisite Manner, that it added Lustre to the Work composed with Precious Stones.

AND in order to add to the Splendour and Majesty of the whole, the last ten Cubits of the Side Walls of the *Temple*, as well as the Ceiling, was a quite plain Surface of Gold, save only so much of the Side Walls as was possessed by the Cherubims, and the narrow Lights.

THE *Temple* being supposed to have represented the Universe, the Entablature round the Inside of that Structure may be conceived to have intimated the Division between Heaven and Earth; the Lights, those of the Firmament; and all the plain Surface of Gold, that beautiful and terminate View a clear Day exhibits to the Eye: The Cherubims above, and the Pillars below, represented the Inhabitants of Heaven, and those of the Earth; the first in their real Shapes, the last Hieroglyphically: And these Pillars having been made in the Figure of Palm-Trees, is sufficient to corroborate our former Conjecture, that the Chapters of the Pillars of the *Court* of the *Tabernacle* were ornamented with the Leaves of that Tree.

THE Pillars of the Sacred Structures of the *Jews* thus resembling Palm-Trees, seem to have been designed for an Emblem of the great Oppression of the *Israelites* in *Egypt*, and Multiplying thereupon; and were introduced into the *Tabernacle* and *Temple*, to shew further the miraculous Support of those People, in the Sustenance they receiv'd from the seventy Palm-Trees at *Elim*; and that while they continued Good and Obedient to GOD, He would make their Condition prosperous, like that Tree, which is constantly *Green*, *Flourishing*, and *Fruitful*, as well as *Victorious*; the *Palm-Tree*, or a *Branch* thereof, being a *Symbol of Victory*. And as the upper Part of the

(*n*) 1 *Kings* vi. 21.(*o*) *Jos. Ant.* l. 8. c. 2.(*p*) 2 *Chron.* iii. 34.

Temple is supposed to have represented Heaven, and the lower Part the Earth ; the first by being plain, and of the richest Metal, shews the Immensity and Glory of the Seat of GOD to be unapproachable to our Sight, which soon evaporates among those Rays he dispenses to enlighten the Earth ; but the second Part was quite otherwise, for that having been decorated with all the Ornaments of Nature, every Thing was apparent to the Eye ; and thus, at once, Men might have seen the Beauty, and, in a great Measure, have conceived very just Ideas of the Magnitude of the Works of GOD.

IN (*q*) the most Holy Place of the *Temple* there were two Cherubims made of Olive-Trees, over-laid with Gold, each of which was ten Cubits high ; and from the utmost Extent of one Wing, to that of the other, was ten Cubits ; so that being there placed with their Wings expanded, they reach'd from one Side of the most Holy Place to the other.

THE whole Length of the *Temple* was three Times its Breadth, and the Height was one-half of the Length. After the most Holy Place was enclosed, the Remainder of the *Temple*, upon its Area, was just a double Square ; that is, the Length was double the Breadth, and the Height was half of the Sum compounded of the Length and Breadth.

THE Doors of the most Holy Place, as well as those of the *Temple*, were double, and these latter consisted of two (*r*) folding Leaves in each Door ; so that the Entrance into the *Temple* was four-fold, answering that of the *Tabernacle*.

THE *Altar* (*s*) of Incense was of Cedar, over-laid with Gold ; as was the *Table* (*t*) for the Shew-Bread ; but the *Candlesticks*, with the Lamps, were of pure Gold. *Solomon* made ten of these *Candlesticks*, and placed them before the most Holy Place, five on the Right Side, and five on the Left. He also made ten (*u*) *Tables*, which he disposed of in the same Manner as the *Candlesticks*.

THE Porch was curiously finished, for besides being over-laid (*w*) with Gold, two Brazen Pillars were placed in it, which, for their exquisite Workmanship and Magnitude, far exceeded the Majesty of the other Parts of this grand Edifice.

THE compleat Pillars were each twenty-three Cubits high, of which their Chapters (*x*) were five Cubits, and their square Bases,

(*q*) 1 *Kings* vi. 23.

(*r*) *Ib.* vi. 34.

(*s*) *Ib.* vi. 20.

(*t*) *Ib.* vii. 48.

(*u*) 2 *Chron.* iv. 8.

(*w*) *Ib.* iii. 4.

(*x*) 1 *Kings* vii. 16.

or Sockets, at Bottom, were probably half a Cubit; so that the round Shaft of each Pillar was seventeen Cubits and a half long, since both together were thirty-five (*y*) Cubits. The Thickness of the Shafts of these Pillars amounted to an Hand (*z*) Breadth, and their Circumference having been twelve Cubits, their Weight must have been at least one hundred Tun, exclusive of the Chapiters, which, considering their Ornaments, could not be less than forty Tun more.

THE lower Part of the Chapiters was made of Lilly (*a*) Work, for four Cubits in Height, upon which there was a Bowl of one Cubit high, and this Part was covered with seven Nets of Chequer Work, and seven Wreaths of Chain Work, over-laid with two Rows of Pomegranates, one hundred in a Row.

THESE Pillars were placed in the Porch of the *Temple*, one on the Right Side, and the other on the Left; that on the Right, or South Side, was called *Jachin*, which signifies, *He shall establish*, from *Jachin*, the fourth Son of *Simeon*; that on the Left, or North Side, was called *Boaz*, which signifies, *In it is Strength*, from *Boaz*, the Name of *Solomon's* Great Grand-father, by *Ruth*; and these Pillars reduced the Middle of the Porch to a square Form, agreeable to that Part of it that was above the Roof of the *Temple*; for the Porch having been raised one hundred and twenty Cubits high, it formed a very lofty Tower, and undoubtedly made the Center of the inward *Court*, that it might have the same Appearance from such Places as fronted the four Sides of that *Court*, and be a MONUMENT of the great and virtuous Actions to which the Place whereon it stood was sacred.

FOR as the *Temple* furnishes us with such curious Matters of History, the Porch was no Way deficient in contributing to the same End, since GOD Almighty pointed out that Spot of Ground for the Place whereon to make Tryal of the Faith of *Abraham*, and to confirm the Promise of a Saviour to the World to be in his Seed. *Abraham* seems therefore to have been represented by the Pillar *Boaz*, and the Strength of his Faith was in the Work he then and there did, in Obedience to GOD's Commands. *Jachin*, the South Pillar, might have represented *Isaac*, whose virtuous Education made him willingly submit to surrender up his Life, to him that gave and required it, by the Hands of his Father, for whom he had the greatest Duty and Reverence; and shewed on that Occasion a Resignation, becoming the Son of so good and pious a Parent. But in the very Instant, when *Abraham* stretched out his Hand to slay his dear and only Son; GOD Almighty knowing the Integrity of his Heart, and that he was fully bent upon obeying his Commands,

(*y*) 2 *Chron.* iii. 15.(*z*) *Jerem.* lii. 21.(*a*) *Kings* vii. 19.

caused his *Angel* to call to him out of Heaven, and tell him to forbear doing any Thing to *Isaac*, for what he had already done, was a sufficient Testimony of his Obedience to G O D.

ABRAHAM, in Surprize, turned himself about, and, at some small Distance, perceived a Ram, which was caught in a Thicket, by his Horns, which he directly took, and offered up for a Burnt-Offering, instead of his Son: Upon which the *Angel* called to *Abraham* a second Time, and told him, That G O D was so well pleased with what he had done, that *in Blessing he would bless him; and in Multiplying he would multiply his Seed, as the Stars in Heaven, and as the Sand which is upon the Sea Shore, that they should possess the Gates of his Enemies; and THAT IN HIS SEED ALL NATIONS OF THE EARTH SHOULD BE BLESSED, since he had obeyed his Voice.* To this emblematical Representation of *Abraham* and *Isaac*, by the Pillars, *Jachin* and *Boaz*, and to the Continuation of the Sacrifices to G O D, upon the *Altar* of Burnt-Offerings before the *Temple*, *Moses* seems to have alluded, when he said, (b) *That in the Mount of the LORD it shall be seen.*

THE Faith of *Ornan*, the *Jebusite*, which was shewed in this Place, may be said to be a Paragon in many Respects, with that of *Abraham*; the Condition of his Life cannot be supposed to be such as could enable him to give such a considerable Part of his Effects away, as his Threshing Floor, Land, Oxen, and Implements of Business, whereby it's probable he earned his Bread, on any other Account, but through the Confidence he had, that the intended Offering would appease the Wrath of an angry G O D; and thereby stop the Contagion which so vehemently raged, and had then destroyed no less than seventy thousand People. His Faith was real, wherefore G O D opened his Eyes to perceive the Messenger of his Vengeance; and the inspired Writers of the Scripture have described his Character and Action on this Occasion, with the Epithet due to so noble a Spirit, by saying, *All these Things did he, as a King, give unto a King.*

THEREFORE the one hundred and twenty Cubits, to which the Porch was raised, was to make it a MONUMENT, for ever memorable; and to perpetuate to all Eternity the one hundred and twenty Years Warning of the *Deluge*, and the Faith which was there shewed in G O D, by his true Believers that arose after that dreadful Mark of his Vengeance; and that in Return, the Almighty had verified great Part of his Promise, and would do all the Rest in due Time, provided the People, on their Part, performed the *Covenant*, and kept the *Laws* he had prescribed them: The Chapters therefore of the Pillars explain, by the four hundred Pomgranates in

(b) *Gen. xxii. 14;*

four Rows, the Number of Years from the Birth of *Isaac*, to the End of the Bondage G O D had foretold *Abraham* of; and the Seed of the Pomegranates shews, that the Almighty had so united the Hearts of the Seed of *Abraham*, that though they were so numerous, when they left *Egypt*, not one so much as offered to swerve from the common Direction given to the whole, but sacrificed their Male Lambs, and so came out of their Bondage victorious, under the BANNER of their Gracious G O D, in the fourth Generation, from their going there; *Moses* being the Son of *Amram*, the Son of *Kobath*, the Son of *Levi*.

AGAIN, the seven Wreaths of Chain Work, circumscribing the seven Nets of Chequer Work, in the Chapter of one of the Pillars, corresponds with the seven Days of Victory G O D gave the *Israelites*, and to the total Overthrow of *Pharaoh* and all his Host, who were swallowed up by the Red Sea, upon the seventh Day after the *Israelites* began their Journey from *Egypt*.

IN like Manner, the Chapter of the other Pillar having been crown'd with seven Wreaths, it seems to allude to G O D's enabling the *Israelites* to vanquish their Enemies, at their first Entrance into the promised Land of *Canaan*; for after a solemn Procession round *Jericho*, seven Days repeated, and seven Priests sounding seven Trumpets made of Rams Horns, and making a Shout of Conquest, the Walls of the City fell down, the *Israelites* entered into it with Triumph, and destroyed all their Enemies, without meeting with the least Resistance.

THE Nets of Chequer Work, covered by the Wreaths of Chain Work, and circumscribed by the Rows of Pomegranates, represented also the Thicket, in which the Ram was caught, that *Abraham* sacrificed instead of his Son; and the fleecy Part of that Creature, was represented by the carved Lillies, with which the lower Part of the Chapters were composed.

THE Outside of the *Temple* did not at all yield in Beauty to the Inside, considering its Situation; for it was embellished (c) with the same Ornaments, tho' carved in white Stone, or Marble: The Pillars (d) had Bases of Gold, to which *Solomon* alludes in his Description of CHRIST, by his Graces; and the Roof (e) was overlaid with Gold, which made the Contrast of the whole Structure charming to the Eye of the Beholder. Thus, this *Divine Piece of Architecture*, was also a *Divine (f) Piece of History*; which we will leave to be further consider'd.

(c) 1 *Kings* vi. 29.(d) *Cant.* v. 15.(e) 1 *Kings* vi. 30.(f) *Jos. Ant.* l. 8. c. 2.

C H A P. X.

Of the *Altar, Sea, and Laver*, in the inward *Court* of the *Temple*.

THE *Altar* (a) of Burnt-Offerings was placed before the *Temple*, and was twenty Cubits long, twenty Cubits broad, and ten Cubits high. This *Altar* was made with Brass, in so exquisite a Manner, that though its Magnitude was above fifty-three Times as much as the *Altar*, in the *Court* of the *Tabernacle*, no Imperfection could be perceived in the Workmanship of it. The solid Cubits in this *Altar*, amounted to four thousand, which corresponds, with the Number of Years, from the Promise of our LORD and SAVIOUR, to his Incarnation; and the four (b) Branches of the River that watered the Garden of *Eden*, seem to refer to the four Parts of this grand Period of Time; at the Expiration of which, the River (c) itself performed the Office of all its former Branches: *Noah* seems to have been the first Branch, whose Birth was about one thousand Years after the *Fall* of Man; *Abraham* may be look'd upon as the second Branch, whose Birth was about two thousand Years after the *Fall*; and *Solomon* seems to have been the third Branch, whose Building the *Temple*, and thereby shewing the *Glory* of Israel, was about three thousand Years after the *Fall*.

AT (d) the East End of the *Temple*, opposite the South, the Molten *Sea* was placed for the Priests to wash in, which was ten Cubits Diameter, thirty Cubits in Circumference, and five Cubits in Height. This *Sea* was made with Brass, of a Hand Breadth in Thickness, the Brim of which was curiously wrought with Flowers, in Imitation of Lillies; and underneath these (e) there were two Rows of Knops, in the Similitude (f) of Oxen, ten in every Cubit; so that each Row contained one hundred and fifty Knops, answering the Number of Loops and Taches which coupled the first and second Curtains of the *Tabernacle* together.

THIS *Sea* was supported upon the Backs of twelve Oxen made of Molten Brass, whose hinder Parts were inward; three of those

(a) 2 *Chron.* iv. 1.

(b) *Gen.* ii. 10.

(c) *Rev.* xxii. 1.

(d) 2 *Chron.* iv. 2.

(e) 1 *Kings* vii. 24.

(f) 2 *Chron.* iv. 3.

Oxen looked towards the North, three towards the West, three towards the South, and three towards the East.

ON each Side of the *Temple* there were placed five (g) Brazen *Bases*, each of which was four Cubits square, and three Cubits high. The Multiplication of the Length and Breadth of the Sides of these *Bases*, being that Part of them which was always visible to the Eye, produces twelve, alluding to the twelve Tribes of *Israel*; and upon these *Bases* there stood ten (b) circular *Lavers* of Brass, wherein they washed such Things as they offered for Burnt-Offerings. The *Bases*, with the *Lavers* upon them, were made moveable, by four Wheels that were put under every *Base*; and the Superficies of every Side of these *Bases* having been twelve square Cubits, as above, the four Sides of every *Base* amounted to forty-eight square Cubits, so that the Superficies of the Sides of the ten *Bases* together made up the Number of four hundred and eighty square Cubits. Now the cubical Content of the same *Bases* was four hundred and eighty solid Cubits, which makes a Parity of Numbers in their solid, and their superficial Content, as above; and this, it's highly probable, was intended to allude to the Number of Years from the *Israelites* coming out of *Egypt*, to *Solomon's* Beginning the *Temple*, which was just four hundred and eighty.

As the Things necessary for the Service of the *Tabernacle* were an *Altar* of Burnt-Offerings, a *Laver*, an *Altar* of Incense, a *Table*, and a *Candlestick*, so in the *Temple Solomon* had the same principal Things, with ten *Lavers*, ten *Tables*, and ten *Candlesticks* extraordinary, to add to the Solemnity of their Offerings to G O D.

C H A P. XI.

Of the Courts of the Temple.

THE inward (a) *Court* was built with three Rows of hewed Stones, and a Row of Cedar Beams; so that the Inside of the *Court* was of Cedar, as well as the Inside of the *Temple*. As to the Number of Pillars round this *Court*, they can be only conjectural; however, there is a strong Presumption that there were twenty-eight on every Side, including the two Corner

(g) 1 *Kings*. vii. 27.

(b) *Ib.* vii. 38.

(a) *Ib.* vi. 36.

ones, set at ten Cubits distance from the Center of one Pillar, to that of the other; for as the *Temple* was inclosed by these Pillars, the Number we have mentioned, corresponds with the Number of Cubits in the Length of the first Curtains, which GOD directed to inclose and cover over the *Tabernacle*. On this Supposition, the Outside of this *Court* shewed thirty-four Pillars on every Side, including both the Corner ones, and extended about three hundred and forty Cubits, including the Projection of the Bases of the extrem Pillars: By this Means the whole Number of Pillars was four hundred and eighty, answering the Number of Years, from the *Israelites* coming out of *Egypt*, to the Time of *Solomon's* beginning the *Temple*; and to the Number of Cubits in the Length of the forty-eight Boards of the *Tabernacle*, which was four hundred and eighty, each Board having been ten Cubits in Length. This Number is also apparent two several Ways in the ten *Bases* upon which the *Lavers* stood, as above.

THIS treble Portico must of Course have been covered over, and all the Pillars and Cedar Beams must have been square, because the Stones, made use of in *Solomon's* Works, (b) were sawed after the Manner and Measures of the hewn (c) Stones, of which this Portico consisted. And as Stones of ten Cubits were common in *Solomon's* Buildings, so those Rows of Pillars were at least of that Length, exclusive of any Base and Capital they might have had.

THE Spaces between the Pillars, we may conclude were regular and equal, because the Tenons of the *Boards* of the *Tabernacle*, and the Pillars themselves of that Structure, sufficiently pointed out that Manner of Disposition: Besides, *Solomon* shewed his great Regard to Regularity, by placing the *Lavers*, *Candlesticks*, and *Tables*, equally on the Right and Left Side of the *Temple*, both within and without; and his dividing those sacred Utenfils into Fives, shews us, that the five Bodies *Abraham* prepared, previous to the Sign, and also the Fives alluded to by the Bars on each of the three Sides of the *Tabernacle*, were all severally retained in the *Temple*.

WHAT we have thus far said of the inner *Court*, tends to prove it to have been of the same Length and Breadth; on the East Side of which was the *Court* of the Priests; but that had no Portico's round about it. These *Courts* were surrounded with a low Wall, (*Josephus* says of three Feet in Height) with handsome Doors at its Entrance, covered with Brass; at which, two of the six *Levites*, appointed for the Eastward Part of the *Temple*, attended. And, as in the *Tabernacle*, one half of the *Court* was for the Edifice itself, and the other for the Purpose of Sacrificing; so we may very reasonably presume one half of the whole Ground of these *Courts*

(b) 1 Kings vii. 9.

(c) Ib. vi. 36.

to have been for the *Temple*, and the other for the Priests; and that they formed together a double Square of three hundred and forty Cubits, conformable to the *Court* of the *Tabernacle*, which was a double Square of fifty Cubits.

THAT one *Court* was before the other, and that the *Court* of the Priests was square, is evident and demonstrable; for *Solomon* having addressed himself to G O D, before the *Altar*, in the Presence of the whole Congregation of *Israel*, upon a Scaffold he erected in the Midst of the *Court* that was before the *House* of the LORD, he afterwards hallowed the same Spot, and thereon offered Burnt-Offerings, and the Fat of Peace-Offerings, because the Brazen *Altar*, which he had made, was not big enough for all the Offerings at that Time.

THESE *Courts* made the middle Part of a large Area, called the great *Court*, (d) which was likewise encompassed with a treble Portico, consisting of three Rows of hew'd Stones, and one of Cedar Beams. On each Side of this *Court* there was a Gate; that on the East (e) was attended by four *Levites*; that on the North by four; that on the South by four; and that on the West by two. Now if we make the Spaces between the Pillars in this great *Court*, the same with those of the inward *Court*, and augment the Number in its Breadth to fifty, then the whole Breadth of this *Court* will be five hundred Cubits on the Outside, the Length will be eight hundred and forty Cubits, and the Number of Pillars will come out at one thousand and eight, answering the Number of Years from *Solomon's* Beginning the *Temple* itself, to the Birth of CHRIST.

THIS great *Court*, according to *Josephus*, (f) was common to all People, and it was surrounded with a void Space, and a Wall, in the Nature of a Rampart; at the West End of which were the two (g) Gates of *Asuppim*, and the Gate of the *Causey*. The Extent of this outward Inclosure we have made six hundred and forty-four Cubits in Breadth, and nine hundred and ninety-four Cubits in Length, the Gates included; which makes up the whole Area of Ground, described by Mr. *Maundrell*, as above. But whether these Measures were the real Dimensions of the several *Courts*, or not, it is nevertheless evident, that the *Temple* was surrounded, in a very pompous and magnificent Manner, with all the *Courts* and Portico's we have described.

AFTER *Solomon* had compleated this beautiful and stupendous Work, with every Thing belonging to it, and had deposited all the consecrated Things therein, as well those of the *Tabernacle*, as those

(d) 1 Kings vii. 12.

(e) 1 Chron. xxvi. 17.

(f) Ant. l. 8. c. 2.

(g) 1 Chron. xxvi. 17.

of his Father *David*, and what he himself had prepared, he, (b) in the most solemn Manner, brought the *Ark* of the Testimony into the most Holy Place, and instantly a *Cloud filled the Temple*. Then *Solomon* ascended a Brazen Scaffold, of five Cubits square, and three Cubits high, answering the *Altar* of Burnt-Offerings in the *Court* of the *Tabernacle*, which he had erected in the Midst of the *Court* of the Priests, and turning to the whole Congregation of *Israel*, blessed them, and blessed G O D; and kneeling down upon his Knees, addressed himself to the LORD, in the most *pathetick Prayer* (i) that ever was pronounced or uttered by Man; which was no sooner ended, than *the Fire came down from Heaven, and consumed the Burnt-Offerings, and the Sacrifices, and the Glory of the LORD filled the Temple*. Then the King, and all the People, offered Sacrifice before G O D, which, on this Occasion, consisted of twenty-two thousand Oxen, and one hundred and twenty thousand Sheep.

C H A P. XII.

Of the Time *Solomon* was erecting the Temple, with an Explanation of the Plan of that Edifice.

THE *Temple* was about seven Years and a half in Building and Finishing, and the great Labour of it consisted chiefly in Raising and Working such large Stones as were made use of, in bringing them afterwards to the Top of such a large Hill as Mount *Moriah* was, and then in setting them up in the Work; all which was performed by the Labour of Men, when the mechanical Powers, to lessen their Labour, were either in their Infancy, or not known at all.

THE Casting the Brazen Pillars and Sea, and bringing single Weights of above fifty Tun, to the Top of a Hill three (a) or four (b) hundred Cubits in perpendicular Height, is not so easily done, as People, unexperienced in Works of Difficulty and great Labour, may imagine.

No less than one hundred and eighty thousand Men, besides Officers, were employed on this august Edifice, to which some of

(b) 2 *Chron.* v. 5.
(i) *Ib.* vi. 14.

(a) *Lamy's Introd.* l. 1. c. 5.
(b) *Jos. Ant.* l. 8. c. 2. and *Prid. Con.* p. 1. l. 3.

Solomon's other Buildings were undoubtedly contiguous, at least to the outward Inclosure; but that none of them were so near the *Temple*, as to be made a Part of it, is a Fact beyond all Manner of Contradiction: For the *Temple* was sacred to GOD only, it was made for His *Dwelling*, and exempt from every Thing but the Sacrifices that were to be offered before Him, and the Service appointed for the Priests and Levites.

ALL the consecrated Things were deposited in the Chambers round the *Temple*, and there the Priests were to put on their Vestments; but yet those Chambers were so far judged impious, in Respect of the *Temple*, that *Solomon* would not suffer a Stick or a Stone, that belonged to them, to be rested in the Walls thereof, but raised Foundations on purpose for them. Therefore, can it be supposed that the Dwellings of the Priests, or any other Dwelling was made, to join to that of GOD, or any Part belonging to it? Or can it be supposed that *Solomon* would sit as a King, or a Judge, in a Building joined on to that of the great GOD, and Judge of Heaven and Earth? These Considerations, supported by the Manner in which *Moses* and *Aaron*, with the Priests and *Levites* encamped round the *Tabernacle*, may convince any one, that the *Temple*, with its *Courts*, consisted of no other Parts, but what *Holy Writ* furnishes us with an ample Account of; and such as brings out a Structure Sublime, Magnificent, Beautiful, and every Way agreeable to the Ideas we can conceive of all that is Good and Great.

GOD sufficiently shewed us the Dwelling He required here in the Structure of the *Tabernacle*; and because that was moveable and imperfect, His Divine Pleasure was such, that He commanded an immoveable and perfect one to be made; and as the strongest and highest Instance of His Directions being every Way performed, *He was pleased to fill it with His own PRESENCE, the very Moment Solomon publicly declared it finish'd.*

IN this *Temple*, a Man might have seen all that Art was capable of producing, adorned with the choicest and richest Productions of Nature. No Object a Man could set his Eyes upon, but what would make some great and mighty Miracle in his Favour, recent in his Mind; and though he might have been deprived of seeing the Glory and Majesty of what was within, yet from many Points he could not fail to see the Brazen Pillars in the Porch, to remind him, (c) *That it is not the Offering that is acceptable to GOD, but the Will of Him that offers:* That therefore GOD accepted *Abraham's* Will, and for the Offering itself, *Isaac* was chang'd for a Ram, and that Creature sacrificed instead of him; in Consequence of which, *Abraham's* Seed, after the Space of four hundred Years, were brought

(c) 1 Sam. xv. 22.

out of the most severe Bondage, which for four Generations they had labour'd under ; and the Signal of their great Delivery immediately ensued the Sacrificing Rams of one Year old : GOD fought their Battles, and gave them Victory over *Pharaoh*, and all his Host, bringing them triumphant through the Red Sea ; and then, when he had conducted them to the promised Land, they enter'd it by Conquest, at the Token given by the Sound of Trumpets made of Rams Horns.

A Building having these Matters of Speculation is Great, according to the Greatness of the Actions represented ; for it may be very justly said, that it is not the Richness of the Materials, nor the Magnitude of the Edifice, tho' disposed in the most perfect Manner, that renders the Works of *Architecture* the most admirable ; their ultimate Perfection chiefly consists in their having, for Object, some great and noble Actions of him, by whom they are erected, or to whom, or to whose Memory they are sacred ; and as the Parts of this *Temple* seem so exactly to have coincided with the great Miracles brought to pass by GOD, whatever have been wrote, or whatever may hereafter be said, relating to that Structure, can never set forth the Glory, and the Majesty of it ; of which, Plate N^o 24. 25. contains the Plan.

A. A. A. A. The great *Court*.

a. a. a. a. The treble Portico round it.

B. The *Court* of the Priests.

C. The Brazen Scaffold erected by *Solomon* in the Midst of the *Court* of the Priests.

D. D. The inner *Court*.

d. d. d. d. The treble Portico round it.

E. The *Temple*.

F. The Brazen *Altar*.

G. The Molten *Sea*.

H. H. H. H. H. H. H. H. H. H. The ten *Bases* upon which the ten *Lavers* were placed.

I. The Porch of the *Temple*.

K. The Brazen Pillar *Jachin*.

L. The Brazen Pillar *Boaz*.

M. The Nave of the *Temple*, forming on the Ground a double Square of twenty Cubits, and on the Ceiling a treble Square of twenty Cubits.

N. The most Holy Place, a Cube of twenty Cubits.

O. The *Ark* of the Testimony.

P. The *Altar* of Incense.

Q. The *Table* of Shew-Bread.

q. q. The ten *Tables* before the most Holy Place.

R. The *Candlestick*.

r. r. The ten *Candlesticks* before the most Holy Place.

S. One of the Chambers between the Walls of the *Temple*, and that which environ'd it.

T. The Door to the Chambers.

U. The Winding Stairs to the Rooms above.

W. The Wall that furrounded the inward *Courts*.

X. The Wall that furrounded the whole *Temple*.

Y. Y. Y. Y. The void Space round the great *Court*.

Z. The Gate *Shallecheth*, by the *Causey*, at which four *Levites* were appointed to attend.

s. s. The Gates *Asuppim*, at which four *Levites*, two at each Gate, were appointed to attend.

t. The West Gate of the great *Court*, called *Parbar*, at which two *Levites* were appointed to attend.

u. The North Gate of the same *Court*, at which four *Levites* were appointed to attend.

w. The South Gate of the same *Court*, at which four *Levites* were appointed to attend.

x. The East Gate of the same *Court*, at which four *Levites* were appointed to attend.

y. The Doors of the *Court* of the Priests, at which two *Levites* were appointed to attend.

By this *Temple*, *Architecture* was brought to the highest Perfection it ever arriv'd to; from this *Temple*, and the *Tabernacle*, the choicest Examples of Building, among the Antients, were copied; and from the *Tabernacle* and *Temple* we hope we shall be able to prove, undeniably, that the *Dorick*, *Jonick*, and *Corinthian Orders* of Columns were taken. These *Orders* we shall treat of, after we have recited some of the great Works for which *Egypt*, *Assyria*, *Media*, *Babylonia*, *Greece*, and *Italy*, are so remarkable in History.

BUT before we proceed, it may not be improper to observe, that the Service and Care of the *Temple* was vested in four Orders of Men selected out of the *Levites*, namely, *Priests*, *Singers*, or *Prophets*, *Porters*, and *Treasurers*; every one of which had his particular College near the *Temple*, the same as the several Families of the *Levites* were placed near the *Tabernacle*. The College of *Priests*, by King *David's* Appointment, were only twenty-four (*d*) in Number, but *Solomon* encreased them five-fold, and made them one hundred and twenty (*e*); however, they were afterwards reduced to eighty, (*f*) with an High Priest.

(*d*) 1 *Chron.* xxiv. 4.

(*e*) *Ib.* v. 12.

(*f*) *Ib.* xxvi. 17.

THE
O R I G I N
O F
BUILDING:
O R, THE
P L A G I A R I S M
O F THE
H E A T H E N S
D E T E C T E D.

BOOK the FOURTH.

Containing an ACCOUNT

Of the PROGRESS of *BUILDING*,

From the Completion of *Solomon's* TEMPLE, 'till it arriv'd to its highest
Perfection in ASIA, EGYPT, GREECE, and ITALY.

THE
OCEAN
AND
RIVER
PLAGUE
OF THE
HEATHENS
DEFEATED
BOOK the FOURTH

OF THE PROGRESS OF ROMANISM

From the Geography of the Roman Empire, and the History of the
Rivers in Asia, Europe, Africa, and America.

T H E

Origin of Building :

O R, T H E

Plagiarism of the Heathens

D E T E C T E D.

C H A P. I.

The INTRODUCTION.

WHEN *Osiris* ascended the Throne of *Egypt*, he made Choice of a Person for his sacred Scribe, to whom he committed all his Secrets, and was entirely governed by his Advice. This Scribe, according to *Diodorus Siculus*, (a) was the first that taught the *Greeks* Eloquence, and for that Reason they called him *Hermes*, a Speaker, or Interpreter. It was he that first found out Letters, and instituted the Worship of the Gods; it was he that first observed the Motions of the Stars; and it was he that invented Musick, Arithmetick, and Statuary: In Sum, the *Egyptian* Priests made him the Inventor of all the Arts and Sciences; but said it was their Kings that found out such Things as were necessary for the Support of Mens Lives.

HERE is an Age assigned for the Rise of Arts and Sciences among the *Egyptians*: But whether those Arts and Sciences were really invented by *Hermes*, or stole from other Nations, and published by the *Egyptian* Priests, as the Inventions of one of their own Country, will not, we think, appear a Doubt to such as will consider, with the great and learned Sir *Isaac Newton*, that *Osiris*, *Sesostris*, and *Bacchus*, is one and the same Person with *Sesac*, and this the same with *Shishak*, (b) who invaded *Judea*, in the 5th Year of the Reign of *Reboboam*, and took away all the Riches of *Solomon's Temple*, and therewith, and with the Captives he carried away, built *Temples* in divers

(a) Lib. i. c. i.

(b) 2 *Chron.* xxii. 2.

Parts of *Egypt*, in such a beautiful and correct Manner, that, by those Works, the Arts and Sciences were allowed, in After-ages, to have had their Origin in that Country.

THE Difficulty that will arise to prove this, will be in making *Sesoftris* and *Reboboam* Contemporaries, but for this we call to our Assistance *Herodotus*, the only Historian of all Antiquity, before *Diodorus Siculus*, that had his Account from the *Egyptian* Records! Our Author tells us, (c) That the Kings who succeeded *Sesoftris*, were *Pheron*, *Proteus*, *Rampsinitus*, *Cheops*, *Cephrenes*, *Mycerinus*, *Afybis*, *Anyfis*, and *Sethon*: These Kings, by his Method of Computation, viz. three Kings to 100 Years, reigned 300 Years; *Sethon* was succeeded by *Psammetichus*, who reigned 54 Years, and his Son *Necus*, or *Necho*, ruled 16 Years, and died in the Year 600, before CHRIST, as the learned Dean *Prideaux* has very clearly shewn. Now reckon back 16 Years for the Reign of *Necho*, 54 for that of *Psammetichus*, and 300 Years for those of the nine Kings, as above, and it will make *Sesoftris* end his Days 970 Years before CHRIST, and 5 Years after the Death of King *Solomon*: So that *Reboboam* and *Sesoftris* were Contemporaries; and by Consequence *Sesoftris* was the King of *Egypt* who invaded *Reboboam*, and spoiled the Temple of *Jerusalem*, in the 5th Year of his Reign.

No Prince was ever so ambitious of Glory as our *Egyptian* Monarch, no Prince ever took such Pains, as he did, to publish his Acts and transmit them down to Posterity, and no Prince, but *Sesoftris*, ever attempted to civilize Mankind, by teaching them the Arts and Sciences to gain himself everlasting Honour; and how ready the Priests were to do him all Sorts of Honours, by ascribing every useful Invention to him; and how well they were bribed for so doing, will appear manifestly from a remarkable Passage in the Writings of *Diodorus Siculus*.

AFTER *Isis*, says he, (c) had collected the several Parts of her Husband's Body, and cemented them together, she sent for the Priests one by one, and swore them all, that they should not discover what she should entrust them with. Then the Queen told them, after recounting the good Works *Osiris* had done, That they only should have the Burial of the King's Body, charged them to inter it in a proper Place among themselves, and to pay unto him all Divine Honour, as to a GOD; she also told them, to dedicate to him one of the Beasts bred amongst them, and that while it was alive they should pay it the same Veneration as they did before to *Osiris* himself, and when it was dead, that they should worship it with the same Adoration and Worship given to *Osiris*; and to encourage the Priests to these Divine Offices, she gave them the third Part of the Country for the Maintenance of the Service of the Gods and their

(c) *Hered.* l. 2.(d) *Diod. Sic.* l. 1. c. 2.

Attendance at the Altars. The Priests therefore, in Memory of *Osiris's* good Deeds, and in Expectation of their own Profit and Advantage, performed every Thing that *Isis* enjoined them.

THIS Instance may serve to convince us, that whatever curious Inventions the *Egyptian* Priests ascribed to *Sesoftris*, was by the most flagrant Bribery and Corruption ; and as the Arts and Sciences were allowed to have had their Rise in *Egypt*, under that Hero, we know on what Score they were attributed to him.

C H A P. II.

Of King *Solomon's* PALACE, and of his other Works.

SOLOMON, immediately after the Completion of the *Temple*, raised a new Levy of Men, by collecting the (a) Posterity of those *Amorites*, *Hittites*, *Perizzites*, *Hivites*, and *Jebusites*, that were not destroy'd when the *Israelites* first took Possession of the Land of *Canaan*; these he condemned to be Bond-men, and, after placing 550 *Jews* over them as Officers, set them to work upon Building a most sumptuous *Palace*. Then *Solomon* directed *Millo*, and the Walls of *Jerusalem*, to be built, together with the Cities of *Hazor*, *Megiddo*, and *Gezer*, (given him in Portion with his Wife, the Daughter of *Pharaoh*, King of *Egypt*.) He likewise directed his Bond-men to build *Beth-boron* the Nether, *Tadmor*, the 20 Cities that *Hiram* refused, *Beth-boron* the Upper, and many other Cities ; all which Works seem to have been compleated in the Space of about 20 Years.

THE *Palace* which *Solomon* built was esteemed a most admirable Structure, as appears by what *Josephus* (b) relates, in the following Words : There was, says he, erected, upon several Rows of Pillars, a fair spacious Pile of Building, in the Nature, and after the Manner of a common Hall for the Hearing of Causes. It was 100 Cubits in Length, 50 in Breadth, and 30 in Depth : Nor cou'd it be well less, to receive the vast Multitudes that came thronging thither from all Parts for Justice. It was supported by 16 square Columns, covered with Corinthian Work in Cedar, and fortified with double Doors curiously wrought, that served both for the Security, and the Ornament of the Place. In the Middle of this Court, or Hall, was another Edifice of 30 Cubits square, and under-set with strong

(a) 1 *Kings* ix. 20; and 2 *Chron.* viii. 7.

(b) *Ant.* l. 8. c. 2.

Pillars; in which Quarter was a Throne of State, where the King himself used to sit personally in Judgment. Next adjoining to this Royal Court of Justice, was the Queen's House, and other Apartments thereabouts; for Diversion and Retreat, after the Fatigue and Cares of Business: All fitted up with Cedar, and raised upon huge Stones ten Cubits square, which were partly plain, and Part overlaid with the most precious Marble, after the Fashion of the most magnificent of Palaces or Temples.

To the same Purport the Author of the first Book of *Kings* (c) writes: The *House*, says he, which *Solomon* built for himself, was 100 Cubits in Length, 50 in Breadth, and 30 in Height; it stood upon four Rows of Cedar Pillars, which sustained an Architrave made of Cedar Beams, and thereon was laid the Cedar Timber that formed the Roof. The Pillars were 44 in Number; 15 of which appeared in each Front, including one of the angular Ones, and 7 at each End, including also one of the angular Ones. The Spaces between the Pillars were filled up in such Manner as to leave a proper Entrance to the *House*, as well as proper Windows; these were made in 3 Rows; Light was set against Light in 3 Ranks; and all the Apertures and Pillars were made of a quadrangular Form. To this *House* *Solomon* added a Porch of Pillars, the Length thereof was 50 Cubits, and the Breadth 30; and though it stood before one of the Fronts, it was not detrimental to the Lights in that Part of the *House*, the Intercolumnations of the Portico having been equal to those of the *House*, and left open; and the Architrave, upon which the Roof was rested, having been upon a Level with the Architrave over the Pillars of the *House*. Within this Porch, and in that Part of the *Palace* where the King resided, there was a Court, or large Hall, of the same Work, *i. e.* Pillars of Cedar, and the Interstices of Stone; answerable to which, and at the other End of the *Palace*, there was an Apartment which *Solomon* built for the Use of his Queen: Between these Apartments there was a spacious Room, which the King called the Porch of Judgment; this Room was finished with Cedar, adorned with 200 Targets, and 300 Shields of Gold; and the Throne was made of Ivory, over-laid with the best Gold.

OVER the Hall *Solomon* erected a stately Tower, (d) which fronted towards *Damascus*, *i. e.* the North East, and so compleated this superb Edifice in the Space of 13 Years: Its Furniture was so rich, that it consisted of nothing less valuable than pure Gold; so that however mean the King's *Palace* in the preceding Age might have been, when the very Center was a common Granary, (e) and Market for Corn, in *Solomon's* Days there was all the Magnificence, which Art and Riches was then capable of, to make that Monarch's Place of Residence equal to the Majesty of his Empire.

(c) Chap. vii. v. 2.

(d) Cant. 7. 4.

(e) 2 Sam. iv. 6.

FOR to such as approach'd the *Palace*, that glorious Edifice presented them with a noble Octostyle Portico of the Corinthian Order, with a lofty Tower behind it; this Portico was ascended to by Steps, its Length was 75 Feet, and Breadth 45, including the Thickness of the Columns; from this People went into a Corinthian Hall, with Apartments on either Hand; beyond which was an august *Basilica*, or Court of Justice, likewise of the Corinthian Order, whose Nave was a Cube of 45 Feet; and the Walls were adorned with 500 Shields and Targets of beaten Gold: The principle Point of Attraction was the King's Throne, over-laid with Gold, and elevated upon six Steps, with two Lions, of exquisite Workmanship, on every Step. Next to this *Basilica* was the Queen's Apartment, consisting of a noble Salon, of the Corinthian Order, with Apartments on either Hand for the King to retire to, when the Fatigue and Cares of Business was over. So that the King's *Palace* was then adapted to nothing but State, and the Administration of publick Justice; for the Depositing of Stores of all Kinds, *Solomon* built whole Cities throughout his Dominions.

PLATE N^o 26 exhibits the Plan of *Solomon's Palace*, to which he gave the Name of, *The House of the Forest of Lebanon*, because, both Inside and Outside, the Corinthian Pillars resembled a *Forest of Trees*; (so *Vitruvius*, for the same Reason, (*f*) called a *Temple of Diana*, the *Grove of Diana*) and the fragrant Smell of the Cedar, with the exquisite Whiteness of the Stone, is implied by the Word *Lebanon*.

A. B. C. D. The Body of *Solomon's Palace*.

C. D. E. F. The Portico

C. D. G. H. The King's Apartment.

A B. I. K. The Queen's Apartment.

L. The King's Corinthian Hall, equal in Height to two Stories of the Side Rooms.

M. The Queen's Salon.

N. The *Basilica*, equal in Height to three Stories of the small Rooms.

O. The King's Throne of Ivory, over-laid with Gold.

SOME of the Cities which *Solomon* built were fenced with Walls, which shews that he was experienced in that Part of Building which relates to Defence; nor was his Skill alone confined to *Civil* and *Military Architecture*, for he well understood the *Naval* also: So that a more universal Architect the World never produced. And *Solomon*, by these great Works, having been exalted in his full Meridian Glory, all the Kings (*g*) of the Earth sought his Presence, to hear his Wisdom, and purchas'd his Favour with rich Presents, which they brought him yearly.

(*f*) Lib. 4. c. 7.

(*g*) 1 Kings x. 24

IN this high Degree of Magnificence to which *Solomon* was arrived, GOD cautioned him not to let his Prosperity make him forget the Hand by which he was advanced; for in a second Vision GOD (*b*) thus spoke to him: *I have heard thy Prayer and thy Supplication that thou hast made before Me: I have hallowed this House which thou hast built, to put My Name there for ever; and mine Eyes, and mine Heart shall be there perpetually: And if thou wilt walk before Me, as David thy Father walked, in Integrity of Heart, and in Uprightness, to do according to all that I have commanded thee, and wilt keep My Statutes, and My Judgments: Then I will establish the Throne of thy Kingdom upon Israel for ever, as I promised to David thy Father, saying, There shall not fail thee a Man upon the Throne of Israel. But if you shall at all turn from following Me, you or your Children, and will not keep My Commandments, and My Statutes, which I have set before you, but go and serve other Gods, and worship them: Then will I cut off Israel out of the Land which I have given them; and this House which I have hallowed for My Name, will I cast out of My Sight, and Israel shall be a Proverb, and a Bye-word among all People: And at this House, which is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, Why hath the LORD done thus unto this Land, and to this House? And they shall answer, Because they forsook the LORD their GOD, who brought forth their Fathers out of the Land of Egypt, and have taken hold upon other Gods, and have worshipped them, and served them: Therefore hath the LORD brought upon them all this Evil.*

AFTER this Warning, one wou'd think that so wise a King, as *Solomon* was, cou'd not have been drawn from the Worship of GOD. But alas! The strange Wives which he had, contrary to the express Prohibition (*i*) of *Moses*, taken from among the Women (*k*) of the *Moabites*, *Ammonites*, *Edomites*, *Zidonians*, and *Hittites*, drew him into the Worship of the *Sun*, by the Mediation of *Abram*; for the Sacred Writers charge the King with going after *Asteroth*, and *Milcom*, or *Moloch*; and then with building High Places to *Moloch*, or the *Sun*, in his full Meridian; and to *Chemos*, or the setting *Sun*.

THESE High Places seem to have been built by setting quadrangular Bodies upon one another, lessening by Degrees as they ascended upwards, upon the Top whereof the Image of the *Sun* was exhibited; and they were so luxuriously finished, that the *Jews* dressed (*l*) them with rich Garments of divers Colours. Thus *Solomon* was led to serve the Gods of his strange Wives, though it's plain he cou'd not bring them over to serve his GOD! This *Jeremiah* (*m*) takes Notice of: *Hath a Nation, says he, chang'd their Gods, which*

(*b*) 1 Kings ix. 3.

(*i*) Exod xxxiv. 16.

(*k*) 1 Kings xi. 1.

(*l*) Ezek. xvi. 16. and 23.

(*m*) Chap. ii. v. 11.

are yet no Gods? But My People have changed their Glory, for that which doth not profit. Be astonished, O ye Heavens, at this! concludes the Prophet.

FOR this Idolatry, GOD; by the Prophet *Abijah* most probably, soon gave *Solomon* to understand the Punishment he would inflict on him: *Forasmuch as this is done of thee, saith GOD to Solomon, (n) and thou hast not kept My Covenant, and My Statutes, which I have commanded thee, I will surely rend the Kingdom from thee, and will give it to thy Servant. Notwithstanding, in thy Days I will not do it, for David thy Father's Sake: But I will rend it out of the Hand of thy Son. Howbeit, I will not rend away all the Kingdom: But will give one Tribe to thy Son, for David My Servant's Sake, and for Jerusalem's Sake which I have chosen.* This Sentence the Prophet declared to *Jeroboam*, who being a Man in great Authority under the King, took the first Opportunity to rebel against him, but was therefore forced to fly to *Egypt*, and take Sanctuary with *Shishak*, the then reigning King, with whom he continued 'till after the Death of *Solomon*.

C H A P. III.

Of the Progress of Building in *Canaan*, from the Death of King *Solomon*, to the 5th Year of the Reign of *Rehoboam*.

AS soon as *Solomon* was dead, the People assembled (a) together, at *Shechem*, to choose a new King; at which Time they fetch'd *Jeroboam* out of *Egypt*, from the Court of *Shishak*; and then they made a Proposal to *Rehoboam*, as Heir apparent to the Crown, that if he would lessen the Labour which his Father *Solomon* had afflicted them with, they would elect him King: And accordingly gave him 3 Days Time to deliberate on the Matter. *Rehoboam*, in that Interval, consulted the old Men who had been Friends to his Father *Solomon*, and also such as were of the same Age with himself, and in whose Friendship he confided, what answer to make them; and adhering to the latter, *Rehoboam* gave such a rash Reply, at the Time appointed, that ten of the Tribes instantly revolted, and chose *Jeroboam* for their King; the Tribe of *Judah*,

(n) 1 Kings xi. 11.

(a) Ib. 12. 1.

and that of *Benjamin*, only remaining stable to *Rehoboam*, over whom he reigned for 17 Years at *Jerusalem*.

UNDER these Circumstances, *Rehoboam*, upon his Return to *Jerusalem*, from *Shechem*, thought it adviseable to fortify his Dominions with 15 strong Cities, and so erected (b) *Beth-lehem*, *Etam*, *Tekoa*, *Beth-zur*, *Shoco*, *Adullam*, *Gath*, *Maresbah*, *Ziph*, *Adoraim*, *Lachish*, *Azekah*, *Zorah*, *Aijalon*, and *Hebron*, besides fortifying all the strong Places, which he compleated within the Space of three Years, whilst *Jeroboam* was building (c) *Shechem*, in Mount *Ephraim*, for his Capital; the City of *Penuel*; and divers (d) *Houses*, or *Temples*, in the several Cities of *Samaria*. Thus the Kingdom of *Solomon*, was divided, each contending Power fortifying his Dominions against the other, both soon forsaking the *Law* of *GOD*, and running head-long into the most flagrant Idolatry, for which they were soon after severely punished; for their Kingdoms were divested of their Riches, (particularly that of *Judah*) and the People made Tributaries to *Shishak*, King of *Egypt*, who invaded them in the (e) 5th Year of their Reign, and with the Wealth, and the Artificers he carried away Captive, forthwith began to adorn his own Country with rich and stately Buildings; and from thence forward *Architecture* declined in *Canaan*.

It was political Reasons that induced *Jeroboam* to run into Idolatry, for no sooner had he found himself established King over ten of the Tribes of *Israel*; than he, to alienate the Affections of the People from the Royal Family of *David*, contrived Methods to keep them from going to *Jerusalem* to offer their Sacrifices to *GOD*. For this Purpose he called (f) a Council, wherein it was determined to make the Images of two Calves, and to set the one in *Beth-el*, the other in *Dan*: It was also resolved, that all the *Levites* in his Dominions should be expell'd; that the Calves shou'd be proclaimed the God's that brought the *Israelites* out of *Egypt*; and that the People shou'd make their Offerings before those Images, in the same Manner as they had been used to make them before the *Temple* at *Jerusalem*.

ACCORDINGLY, *Jeroboam* made two Golden Calves, and set them up in *Beth-el* and *Dan*: He instituted the Worship of them, drove all the *Levites* out of his Dominions, and made Priests of the lowest of the People, to officiate at the Altars. He also raised High Places in all the Cities of *Samaria*, and, in the *Temples* by them, carried on all such wicked Practices as drew the People from the Knowledge of *GOD*, and made them embrace Idolatry, as well as to adhere to the Illusion and Craft, for which Oracles were invented, Contrivances which stamped the deepest Odium on the Reason of Man; and will for ever put human Nature to the Blush.

(b) 2 *Chron* xi. 6.

(c) 1 *Kings* xii. 25.

(d) *Isa.* xii. 31. and xiii. 32.

(e) 2 *Chron.* xii. 2.

(f) 1 *Kings* xii. 23.

C H A P. IV.

Of the Progress of Building in *Egypt*, from the Bondage of the Children of *Israel*, to the Rise of the *Assyrian* Em- pire under PUL.

NOTWITHSTANDING the *Israelites* were employed in making of Bricks, during the Time of their Servitude in *Egypt*, yet the State of *Architecture* was very low in that Country when they left it, the King's Palace consisting of nothing but what was necessary for the bare Conveniencies of Life, as we before observed: Nor can we imagine any great Improvements could be made, for many Centuries after, in so depopulated a Country as this must have been, after the Departure of the *Israelites*, and the great Slaughter of *Pharaoh*, and all his Host. Besides, upon its Encrease, after that fatal Calamity, it was divided into many small Kingdoms, and so continued, 'till *Mispbragmuthosis*, and his Son *Amosis*, made War upon the Shepherds, (supposed to be the Posterity of those *Canaanites* that fled there in the Days of *Joshua*) and drove them out of their Country; some of whom, in Process of Time, went into *Greece*, under the Conduct of *Cadmus*, and other Captains: Thereupon, *Egypt* was divided into one Monarchy, and under their next Kings, *Ammon*, the Son of *Ammosis*, and *Sesac*, the Son of *Ammon*, it was enlarged into a great Empire.

AMMON extended his Conquests into *Phœnicia*, and took (a) *Gezer*, *Megiddo*, and *Hazor*; and thus aggrandizing himself with Sovereign Power, *Solomon*, upon his coming to the Throne of *Israel*, thought it adviseable to make Affinity with so great, and so potent a Neighbour, to prevent his making any further Conquests upon his Dominions, and therefore married his Daughter, with whom he had these three Cities given him. By this Marriage there was an Intercourse between the Courts of *Israel* and *Egypt*; *Solomon* was supplied with many Things from that Kingdom; and his Buildings undoubtedly gave the *Egyptians* a Taste for *Architecture*; for upon *Sesac*, or *Sesostris*'s coming to the Throne of *Egypt*, he re-edified *Thebes* in the most magnificent Manner, and adorned it with three beautiful Temples; one of which he erected in Honour of his Father *Ammon*.

(a) 1 Kings ix. 6. and *Jos. Ant.* l. 8. c. 2.

SESOSTRIS was brought up to hard Labour by his Father, the better to enure him to the Fatigues and Hardships attending War : He was the *Hercules* of *Egypt* ; invaded *Lybia* ; fought the *Africans* with Clubs, from whence he was painted with a Club in his Hand ; and, in all his Conquests in *Ammonia*, *Ethiopia*, and *Arabia*, raised *Temples* in Honour of his Father : He also invaded the *Jews* ; for upon the Death of King *Solomon*, the *Egyptian* King, finding the great Division in *Israel*, took the Advantage of their Disagreement, raised a mighty Army of *Lybians*, *Troglodites*, and *Ethiopians*, and, in the 5th Year of the Reign of *Reboam* over *Judah*, and *Jeroboam* over *Israel*, went into *Canaan*, reduced it into Servitude, carried on his Conquest to *Jerusalem*, and there took all the Treasures of the *Temple*, and of the King's *Palace* : Flushed with this Victory, and all this Wealth, *Sesostris* went on conquering, first Eastward towards *India*, which he invaded, and then Westward, as far as *Thrace*.

IN this Expedition he spent (b) nine Years ; and, after setting up Pillars in all his Conquests, as Monuments of his Victories, returned back into *Egypt*, in the 14th Year of *Reboam's* Reign.

As soon as *Sesostris* was settled at home, he set up *Oracles* in the *Temples* he had built to *Ammon*, the *Egyptian* Name for *Jupiter*, and the People then worshipped and consulted *Ammon* as a God. *Sesostris* next divided (c) *Egypt*, by Measure, among the *Egyptians* ; he also divided the whole Country into 36 Nomes, or Counties ; dug a Canal from the *Nile*, to the Head City of every Nome ; and, with the Earth that came out of it, caused the Ground of the City to be raised higher than the Land about it : He then built a *Temple* in every Capital City for the Worship of the Nome, and, in those *Temples*, set up *Oracles*. The Pillars of some of the *Temples* were made so as to resemble Palm-Trees (d) ; others were ornamented with the Heads (e) and Figures (f) of Animals, in Imitation of the Pillars in the *Jewish Tabernacle* and *Temple*, so embellish'd ; and every *Temple* had this Inscription upon it, (g) *None of the Natives were put to Labour here* : For all *Sesostris's* Works were performed by the Multitude of Artificers, and other Captives, which that great Hero had collected in *Canaan*, and other Nations, during the Time of his Expedition. So that the State of *Architecture*, in *Egypt*, was quite another Thing in the latter Part of *Sesostris's* Reign, to what it was before he ascended the Throne of that Empire.

IT was *Sesostris* who founded the great *Temple* of *Vulcan*, for *Herodotus* (h) tells us, That the Stones with which that Edifice was built were brought to the Place by *Sesostris's* Captives ; and both he

(b) *Did. Sic.* 1. 1. c. 4.

(c) *Herod.* 1. 2.

(d) *Ib.* 1. 7.

(e) Vide *Wheeler* and *Spon.*

(f) *Herod.* 1. 7.

(g) *Diod. Sic.* 1. 1. c. 4.

(h) *Lib.* 2.

and *Diodorus Siculus* speak of this *Temple*, as existing in the Days of *Sesostris*; at the Entrance of which, that Monarch caused Statues of himself and Queen to be set up, of 30 Cubits high, and each cut out of a single Stone. He also set up the Statues of his 4 Sons, each of 20 Cubits high. *Sesostris* then made a *Ship* (i) of 280 Cubits in Length, which was gilded with Gold on the Outside, and with Silver on the Inside. And lastly, he erected two Obelisks of 120 Cubits high, on which he engraved the Memorials of all his Transactions.

Now if we compare these Works of *Sesostris*'s, with those recorded in Scripture, the former will appear to have been copied from the latter. The *Ship* which the *Egyptian* Monarch built, was so near the Size of *Noah's Ark*, that it exceeded it but 881, and 1 qr. of such Parts as the English Foot contains 1000, by the *Guild-Hall* Standard; for we shall shew hereafter, that *Sesostris*'s Cubit was 1732, and 1-half, of the same Parts in Length, and that the *Jewish* Cubit was only 1614, and 1-16th, of the like Parts. The *Temple* of *Vulcan* was built with immense Stones, like that of *Solomon's*; both were adorned with Statues; and both had two *Historical Pillars*. *Solomon* raised a Tower at the East End of his *Palace*, like that at the East End of the *Temple*, and this was 120 Cubits high; of which Altitude (as to Number of Cubits) were *Sesostris*'s Obelisks.

SOLOMON's Temple was built to record the *Name* of the SUPREME GOD, and *Sesostris's Temple* was called by a Name, expressing an Attribute of Him, whom the *Egyptians* held to be the SUPREME GOD; i. e. the *Sun*. And it is worth observing, that both *Vulcan*, and *Ammon*, or *Jupiter*, signify *Fire*, or *Heat*, and therefore was the same Epithet for the *Sun*, tho' perhaps at different Times of the Day.

THE Land of *Canaan* was over-run with Idolatry when *Sesostris* invaded it; so that he brought into *Egypt* the idolatrous Customs, instead of the pure Religion of the *Jews*. And as we have already observed, that the Pagans only raised *Temples* to deceased Prophets, as their GODS MEDIATORS; and represented their SUPREME GODS by an Image: So *Sesostris*, following the same Rule, built *Temples* in all his Dominions, and placed his Father in them, as the Minister of the SUPREME GOD, and the *Oracle* that was to deliver the Will of the *Deity*, to such as, at any Time, should want to obtain it.

IN *Ammonia*, *Jupiter* was represented in the Figure of a *Ship*, on which the Image of the *Sun*, with all his Attendants, were placed; as we have already recited from *Quintus Curtius*. And in most other *Temples*, *Jupiter* was represented by a Man with the Head (k)

(i) *Diod. Sic. l. 1. c. 4.*

(k) *Herod. l. 2.*

and Coat of a Ram : So that we have here the *Berith* of the *Moabites*, as well as the *Astaroth* of the *Philistines* ; and consequently, if the Waters of the *Nile* exceeded their Bounds, the Prayers of the People were addressed to *Jupiter*, as *the Possessor of the Covenant* ; and if they wanted any Kind of Blessing, they supplicated *Jupiter*, as *the Master of Flocks and Herds*, and him that was *the Line of the Law*. And, in Order to compleat the System, as soon as *Sesoftris* was dead, his Queen got his Soul transposed into a young Ox, that he might supply the Place of *Dagon*, and be the *Minister of the SUPREME GOD*, to whom the People should apply, as often as they tilled the Ground, in View of a plentiful Crop of Corn.

THUS *Sesoftris* became the God, *Apis*, of the *Egyptians*, and the proper Emblem of Agriculture. No Creature was so proper as the Ox to represent *Sesoftris*, as the *Hercules* and Hero of *Egypt* ; Since, when the *Israelites* attempted to make the Image of *Moses*, their General, the Mould intended for a Man produced a Calf ; two of which Calves *Jeroboam* set up just before *Sesoftris* invaded him, and declared them the Gods that brought the *Israelites* out of *Egypt*. *Moses* and *Aaron* were, no doubt, signified by the Calves which *Jeroboam* made ; and in Imitation of them, the *Egyptians* had two sacred Bulls, whom they named *Apis*, and *Mnevis* ; but in either Nation only one was principally worshipped, the Calf at *Dan*, in *Canaan*, and the *Apis* in *Egypt*.

THE *Egyptians* thus receiving the Spirit of Building, by their great Hero, *Sesoftris*, succeeding Monarchs to him left nothing unattempted, in their publick Works, to render their Country famous to all Posterity : For which Purpose, *Rampsinus*, (1) or *Ramises*, the third King after *Sesoftris*, added a Portico on the West Side of the *Temple of Vulcan*. *Cheops*, the next King, built the first great Pyramid, and spent 10 Years in making a Bridge 5 Stades, or 3000 Feet long, 60 Feet broad, and 40 Feet high, all of polished Stone. *Apychis*, the 7th Monarch after *Sesoftris*, added a Portico on the East Side of the *Temple of Vulcan*. And in the Reign of *Anysis*, his Successor, a *Temple* was erected in the Center of the City of *Bubastis*, a full Stade, or 600 Feet, in Length, and the same in Breadth, with a Portico of 10 Fathom, or 60 Feet in Height, adorned with Statutes of 6 Cubits each.

THIS *Temple* was dedicated to *Bubastis*, i. e. *Diana*, and appeared, above the Buildings of the City, like a great Tower. The Walls were beautified with various Figures wrought in the Stone, and enclosed a Grove of lofty Trees, that encompassed a Chapel, in which an Image was placed : The whole making the most perfect Representation of *Solomon's Temple* ; for the *Temple of Bubastis* had an

(1) *Herod. l. 2.*

Image in it, answerable to the Cherubims in the *Temple* of *Jerusalem*; this was twice surrounded with a triple Portico; that of *Bubastis* was encompassed first with Trees, and then with Pillars; and the Walls of both *Temples* were beautified with excellent Figures in Sculpture.

AFTER the Decease of *Anyfis*, *Setbon*, one of the Priests of *Vulcan*, was made King of *Egypt*; and he was succeeded by 12 contemporary Monarchs; for the *Egyptians*, like the *Israelites*, divided the Country into 12 Parts, and then constituted a King over each Division. These Princes, built a Labyrinth, near the City of *Crocodiles*, a little above the Lake of *Meris*, containing 12 vaulted Halls, and 3000 Chambers; 1500 were in the upper Part of this Edifice, and 1500 were under Ground; the Chambers above had all their Walls and Roofs incrusted with Marble; the Walls were, moreover, adorned with Figures of Sculpture; and the Halls were surrounded with Pillars of white Stones, finely polished. At length, the whole Government of *Egypt* devolving into the Hands of *Psammetichus*, one of the twelve Kings, as above, he added a Portico upon the South Side of the *Temple* of *Vulcan*, and so surrounded that Edifice with a Portico, in the most superb and august Manner, like that of the *Temple* of *Jerusalem*.

BUT notwithstanding this Magnificence in the publick Fabricks of the *Egyptians*, those People shewed little Regard to their private Habitations, for though *Egypt*, in the Time of *Amasis*, contained 20000 populous Cities, *Herodotus*, in describing their Houses, tells us, Men and Beasts lived together, contrary to the Custom of all other Regions; so that one may very well conclude, that the first Houses in this Country were built in as servile a Manner, as *Diodorus Siculus* (m) describes them, namely, with nothing but Reeds; and, in their greatest Degree of Magnificence, the same Author tells us, they had little Regard to their Houses, looking upon them only as Inns, wherein their Stay was very short; but the Sepulchres of the Dead they called everlasting Habitations, and therefore they left nothing undone to render them Grand and Beautiful.

THIS pompous Manner of Building in *Egypt*, did not extend into the neighbouring Nations; for in *Ethiopia* we find, that the *Jchthyophages* (n) gathered the Ribs of Whales, which the Sea throws up in Abundance, these they bound and tied together at both Ends, and then covering them with Sea-Grass, thus compleated their Habitations, in which they dwelt, as under the Cover of a shady Arch; others lived in Caves with a Northern Aspect; while a third Sort made their Cottages with the Boughs and Leaves of Fir-Trees, interlacing one with another: But the *Chelonophages* (o) had a more

(m) Lib. 1. c. 4.

(n) *Diod. Sic.* 1. 3. c. 1.

(o) *Ib.* 1. 3. c. 6.

noble Manner of Building, for they covered their Houses with the Shells of *Tortoises*: Whereas the *Hylogones* and *Lybians* had no Houses at all, but the former slept like Birds perched in Trees; the latter (*p*) lay in the Fields, in the open Air, and lived like Beasts, cloathing themselves with Goats-Skins.

As *Solomon's* Kingdom was rent for his Idolatry; and as the Idolatry of his immediate Successors brought the Arms of the *Egyptians* against them, to divest them of their Riches and Glory; so the Illusion which *Sesostris* established in *Egypt*, and where ever he carried (*q*) his conquering Arms, incurr'd GOD's Displeasure and Determination, to transfer the Wealth of the *Egyptians*, to the People of another Nation; and accordingly, the *Assyrians* were raised up as Rods, to scourge both *Egyptians* and *Jews*. The first *Assyrian* King, thus raised up, was *Pul*, and his victorious Exploits we may place 200 Years after those of *Sesostris*, about 770 Years before CHRIST.

C H A P. V.

Of the Progress of Building in *Assyria*,
from the Rise of that Empire under
PUL, to its Destruction by the *Medes*
and *Babylonians*.

NINEVEH was the first City erected by *Asbur*, in *Assyria*, as above, though afterwards *Resen* became the Metropolis of those Parts; and, in the Days of *Moses*, was esteemed a great City. However, as *Nineveh*, was situated in a spacious Plain, near the River *Euphrates*, in Poces of Time it encreased to such a Degree, that, in the Days of *Jonah*, the Streets were three (*a*) Days Journey in Length; it was governed by its own King; and within its District, Multitudes of Cattle were kept: So that in all Probability there were Fields for Corn, as well as for Pasture, to supply the Inhabitants with the necessary Provisions of Life.

PUL was the reigning King at *Nineveh*, when *Jonah* was sent there to preach Repentance to the People; and this King finding *Israel*, upon the Accession of *Menahem* to that Throne, to be in

(*p*) *Diod. Sic.* l. 3. c. 3.

(*q*) *Osiris*, or *Sesostris*, according to *Vaseus*, Chron. Hiip. c. 10. was the first who brought Idolatry into

Spain, from whence it probably spread itself into *Gaul* and *Britain*.

(*a*) *Jonah* iii. 3.

the most calamitous State, led his Army against that Land, (for GOD (*b*) stirred up the Spirit of *Pul* to do so) but *Menabem* soon appeased him, and, with (*c*) 1000 Talents of Silver, not only purchased his Peace with the *Assyrian* King, but obtained his Alliance to confirm and strengthen him in his Kingdom.

By this and other Victories, *Pul* soon got Wealth to enable him to enclose the whole City with a Wall (*d*), 150 Furlongs in Length, 90 in Breadth, and 480 in Circumference: The Height of this Wall was 100 Feet; it was so thick, that three Chariots, in a Breast, might be driven together upon it; and it was fortified with 1500 Turrets, each of which was 200 Foot high. The King in the next Place built himself a spacious Palace, in the Heart of the City; and then laid out the rest of the void Ground, which before was for Pasturage and Corn, into Streets of Houses, which he ordered to be inhabited by the Richest of the *Assyrians*, and by the People of any other Nation that were inclined to take up their Residence in that City.

WE shall not pretend to describe the particular Buildings with which this City was adorned, since there were no *Temples* in it; nor is there any particular Account of the King's Palace to be met with in History to enable us to describe that Structure. We shall therefore only add, in general, that by the Works of *Nineveh*, *Architecture* receiv'd its highest Perfection in *Assyria*; and that the Area of the City was of the same Proportion, with the Area of the Holy Place of the *Tabernacle*, the Length in each being equal to the Breadth, and two-thirds.

THE Erecting of the City of *Nineveh* is generally attributed to *Ninus*; (*e*) *Ctesias* was the Author of that Assertion, who makes the *Assyrian* Empire about 800 Years older than *Herodotus*; and some of his Followers seem to have had in View, to make this City of the immense Size which it at last arrived to, and to be the Work of *Ninus*, soon after the Confusion of Languages, and at a Time when there was not People enough in the World to perform the 10th Part of the Work, much less to carry on the Invasion of each other's Properties, which the whole Tenour of profane History supposes to have been prosecuted with Armies composed of many Millions of Men.

FOR *Diodorus Siculus*, from *Ctesias*, tells us, That Prior to *Ninus's* erecting the City of *Ninus*, (or *Nineveh*) he made a League with *Arieus*, King of *Arabia*, and, with a numerous Army, invaded the *Babylonians*, then next bordering upon him, whose Province consist-

(*b*) 1 *Chron.* v. 26.

(*c*) 2 *Kings* xv. 19.

(*d*) *Diod. Sic.* l. 2. c. 1.

(*e*) *Ib.* l. 2. c. 1.

ed of many other Cities, besides that of the original *Babylon*, the Inhabitants whereof, having been rude and unexpert in Matters of War, he easily subdued, imposed on them a yearly Tribute, and carried away the King, with all his Children, Prisoners. Animated by this Success, *Ninus* next entered *Armenia*, where the King, named *Barzanus*, soon became his Tributary, made him rich Presents, and entered into an Agreement to supply him with Men and Provisions for his War, as he should have Occasion. *Ninus*, thus strengthened, next invaded *Media*, whose King, *Pharnus*, coming out against him with a mighty Army, was utterly routed, lost most of his Men, and was taken Prisoner, with his Wife and 7 Children. This done, *Ninus*'s Ambition led him to conquer all *Asia*, which lay between *Tanais*, and *Nile*; and accordingly, in 17 Years Time, he subdued most of the Provinces; and then, by Way of Recreation, before he invaded the *Bactrians*, *Ninus* (says *Diodorus*) built the City of *Ninus*, in the Manner above described. But whether all this could be done by the next Successor to *Asbur*, at *Nineveh*, we leave to be examined by the State of the World, as described by *Moses* in the 10th Chapter of *Genesis*.

PUL was succeeded by his eldest Son, *Tiglath-pileser*, who, with a numerous Army, came into *Judea*, (for *G O D* stirred up his Spirit also) took *Ijon*, *Abel-beth-maachab*, *Janoah*, *Kedesb*, *Hazor*, *Gilead*, *Galilee*, and all the Land of *Naphtali*, and carried the People away Captives into *Assyria*: After which, *Abaz*, King of *Judab*, to obtain his Friendship, not only sent him a Present of all the Gold that was in the Temple at *Jerusalem*, and in his own Treasuries, but became his Servant, and paid him Tribute.

With these repeated Successes, the King of *Assyria* was enabled to pursue the Works begun to adorn his Capital City of *Nineveh*; and we need not wonder that the Queen of *Pul* raised such a Mount of Earth upon his Grave, as *Diodorus Siculus* (f) tells us, was throwed up upon that of the first King of *Assyria*, whose Altitude was 9 Furlongs, its Base 10 Furlongs broad, and from the distant Plain had the Appearance of a stately Citadel.

TIGLATH-PILESER had for his Successor *Sbalmaneser*, after whom *Sennacherib* governed *Assyria*, at which Time that Empire was in its greatest Glory, and *Sennacherib* looked upon himself to be far superior even to the *G O D S* of all the Nations around him: The *G O D* of *Israel* he held in such Contempt, that he not only spoke, but wrote (g) Letters of Rallery against him.

THIS haughty Prince having besieged *Jerusalem*, under the Conduct of his three Generals, *Tartan*, *Rabsaris*, and *Rab-shakeb*, and

(f) Lib. 2. c. 1.

(g) 2 Chron. xxxii. 17.

they having used the most blasphemous Expressions to induce the People to surrender the City to them, were instantly punished for their Insolence and Pride; for GOD smote the *Assyrians* that very Night, so that the next Morning 185,000 were found dead: Whereupon *Sennacherib*, with the rest of his Army, returned to *Nineveh*; the *Medes* revolted from him; and his Empire, from thenceforward, began to decline.

SENNACHERIB was succeeded in the Empire of *Assyria*, by his Son, *Esarhaddon*, who first captivated *Samaria*, then turned his Arms to *Judea*, (for the LORD (*b*) brought upon the *Jews* the Captains of the Host of the King of *Assyria*) took *Manasseh*, the King, and carried him, bound with Fetters, to *Babylon*: He also captivated *Egypt*, and *Ethiopia*, as the Prophet (*i*) predicted, dashed (*k*) the young Children to Pieces at the Top of all the Streets, cast Lots for their Honourable Men, bound their Great Men in Chains, and so continued to harraß them for three Years.

MANASSEH, in the Time of his Captivity, humbled himself before GOD, who released him, as the Prophet (*l*) had foretold, and then GOD's Indignation turned towards the *Assyrians*, who, for their extravagant Pride, and blasphemous Expressions, were, in a short Time, totally destroyed; for the *Babylonians*, upon the Death (*m*) of *Josiah*, finding the King of *Assyria* weakened, by the Invasion of *Pharaoh*, *Nechob*, King of *Egypt*, took that Advantage; and *Nebuchadnezzar* having married the Sister of *Cyaxares*, King of *Media*, these two joined their Forces, and led the Armies of the two Nations against *Nineveh*, slew *Sarac*, destroyed the City, in the Year 612 before CHRIST, shared the Kingdom of the *Assyrians*, and so laid the Foundation of the collateral Empires of the *Babylonians* and *Medes*. And thus the Prophecy of *Zephaniah* was fulfilled, (*n*) *And he will stretch out his Hand against the North, and destroy Assyria, and will make Nineveh a Desolation.*

THAT *Nineveh* was the finest and most superb City in the World, is evident by the Prophets comparing it to a Tree, and saying, (*o*) *That his Height was exalted above the Height of all the Trees in the Field; that all the Fowls of Heaven made their Nests in his Boughs; that under his Branches all the Beasts of the Field brought forth their young; and that under his Shadow all great Nations had their Dwelling*: And that the Riches of it was beyond thought, is as evident; for says *Nabum* (*p*), *Take the Spoil of Silver, take the Spoil of Gold, for there is no End of the Store.* And indeed, if we consider the long and continued Career of Victories attending these People we can't wonder at it; nor at the Magnificence of their City, even as *Diodorus Siculus*, from *Ctesias*, describes it.

(*b*) Ib. xxxiii. 11.

(*i*) *Isaiah* xix. 4.

(*k*) *Habak.* iii. 10.

(*l*) *Isaiah* x. 24.

(*m*) 2 *Kings* xxiii. 29.

(*n*) *Zeph.* ii. 13.

(*o*) *Ezekiel* xxxii. 5.

(*p*) Chap. 2. v. 8.

C H A P. VI.

Of the Progress of Building in *Media*,
from the Inauguration of *Deioces*, 'till
it arrived to its highest Perfection.

THE *Medes*, upon the great Slaughter of *Sennacherib's* Army, having revolted from him, chose *Deioces* for their King, and, about the Year 708 before CHRIST, erected the City of *Ecbatana* for the Capital of his Kingdom; wherein there was a most stately Palace, which they undoubtedly built with a View to exceed all others then in the World. *Deioces* himself was the Architect, and therefore chose such a Situation for his Work, as should most contribute to shew his Superiority over his Subjects for this Purpose; and with this View he (*a*) fixed upon a Spot of Ground, to which the whole Country round it naturally ascended, the same as to a Hill throwed up in the Center of a spacious Plain; upon this Eminence he built his Palace and Treasury, which he circumscribed with seven circular Walls, one without the other, of such a prodigious Size, that the last was 60 Stades in Circumference, equal to that of the whole (*b*) City of *Athens*, the Capital of *Greece*.

THESE circular Walls were of the same Height, but by the natural Assent of the Hill, they rose so high one above another, as just the Altitude of their Battlements, and were painted of different Colours, the 1st being White, the 2d Black, the 3d Purple, the 4th Blue, the 5th a deep Orange, the 6th imitated Silver, and the 7th was gilded with Gold. This being compleated, *Deioces* ordered the Houses for the Commonalty of the People to be erected round his stately Palace, which seemed to triumph over them, when built, with greater Majesty than the Monarch himself triumphed over the People; for he was no sooner established in the Throne (to which he was advanced, in Recognition of his prudent and mild Administration of publick Justice, when himself a private Person,) than he became the most insolent of Men, the most severe Judge, and the most compleat Tyrant, making himself inaccessible to his Subjects; whereby he vainly imagined they would believe him of a Nature superior to them; and, by looking up at the Glory of his stately and exalted Habitation, adore him as a God, and as the Representative of the *Sun* in the Center of the Planetary World.

(*a*) *Herod.* l. 1.(*b*) *Arch. Græca.* l. 1. c. 3.

WHEN the private Houses of this great City were compleated, *Deioces*, or one of his Successors, furrounded the whole with a Wall, (d) of hewn Stones, 50 Cubits broad, and 70 high, in which there were Gates, of the same Altitude with the Wall, and 40 Cubits in Breadth, with Towers over them of 100 Cubits in Height, upon a Base of 60 Cubits broad, all built with Stones 6 Cubits long, and 3 broad. Thus this great and noble City was finished: It was 250 (e) Furlongs in Circumference, and about 47,745 Feet Diameter: The Diameter of the outward Wall of the Palace amounted to near 11,461 Feet; and there was, most undoubtedly, Suburbs round the Palace and City so broad, as to make the Diameter of the Palace, with its Suburbs, a 4th Part of the Diameter of the City, with its Suburbs: If we allow the Suburbs of the City to have been 177 Feet and a half broad, and the Suburbs of the Palace to have been 269 Feet and a half broad, then the Diameter of the City, with its Suburbs, must have been 80 Furlongs, and the Diameter of the Palace, with its Suburbs, must have been encreased to 10 Furlongs.

Now if we take a Review of this Palace of *Deioces*, will it not appear evident that he intended it as a Representation of the Planetary World? Can any Thing be a more glorious Image of the *Sun* than a circular Wall, upon the Summit of a Hill, gilded with Gold? And can the *Moon* be better represented, than by the next Wall gilded with Silver? Or can the Planets, *Mercury*, *Venus*, *Mars*, *Jupiter*, and *Saturn*, be better expressed than by the other 5 circular Walls of different Colours? But from whence had the *Median* King this noble Design? Why truly from the Works of the *Jews*; those People having built High Places to the *Sun*, and dressed them with Garments of divers Colours, as above.

C H A P. VII.

Of the Progreſs of Building in *Babylon*,
from *Nabonassar*, 'till it arriv'd to its
highest Perfection under *Nabuchadnezzar*.

WHEN *Pul* died, he left his Dominions in *Aſſyria* to his eldest Son, but the Land which he had conquered in *Chaldea*, he gave to his youngest Son *Nabonassar*, in which the antient City of *Babel*, originally founded by *Nimrod*, as

(d) *Judith* i. 2.

(e) *Diod. Sic.* l. 17. c. 11.

above, or rather the Ruins of it, was situated: This Place *Nabonassar* chose for the Seat of his Dominions, as may be gathered from the Words of the Prophet *Isaiab* (a), paraphrased thus by Sir *John Marsham* (b): *Behold, Babylon, the splendid Metropolis of the Chaldeans; the Inhabitants of that Town, not long since, wandered in Deserts, without fixed Abodes, 'till Nabonassar brought thither Men that dwell in Tents, fortified the Town, erected Castles, and built Palaces in it.*

As this new City of *Babylon* was for the Reception of a Set of rude and uncivilized People, we can't conceive the Buildings, at first, to have been any Thing extraordinary, but improved from Time to Time, as the Riches and Possessions of that Country encreased; and therefore when *Nineveh* was destroyed by *Nebuchadnezzar* (c), and *Asuerus*, or *Cyaxares*, and all the Wealth divided between the *Medes*, and *Babylonians*; and when these last People had taken *Jerusalem*, destroyed the *Temple*, captivated the *Jews*, and enriched themselves with the Spoils of this and other Nations, *Nebuchadnezzar*, about 100 Years after *Deioces* built *Ecbatana*, began to enlarge *Babylon* to a very great Degree; which gave him Occasion to say: (d) *Is not this great Babylon, that I have built for the House of the Kingdom, by the Might of my Power, and for the Honour of my Majesty?* And consonant with this, *Abydenus* (who had his History from the antient Monuments of the *Chaldeans*) writes: 'Tis reported, says he, that *Belus* encompassed *Babylon* with a Wall, which in Time was abolished; and that *Nebuchadnezzar* afterwards built a new Wall, with Brazen Gates, which stood 'till the Time of the *Macedon* Empire.

THIS great and stupendious City formed a perfect Square, (e) 15 Miles on every Side, and was enclosed with a double Wall, and that fortified with a wide and deep Ditch, lined with Bricks, made with Part of the Earth dug out of it; the first of these Walls was 50 Cubits thick, and 200 Cubits high, wherein there was placed 100 Gates of Brass, with Pillars and Entablatures of the same Metal: Upon the Edges of this Wall many Rooms, or Towers, were erected, and yet the Space between them was sufficient to turn a Chariot, with four Horses; and as the River *Euphrates* ran through, and divided the whole Area of the City into two equal Parts, the Walls were brought down, on both Sides, to the River, with some Inflection at the Extremities, from whence a Rampart of Brick-work was extended along the Edge of the River, on both Sides.

THE second, or inward Wall was built little inferior in Strength to the outward Wall, though not altogether so thick; the principal

(a) Chap. xxiii. v. 13.

(b) *Can. Chron. Secul.* 17.

(c) *Tobis* xiv. 15.

(d) *Dan.* iv. 30.

(e) *Herod.* l. 1.

Streets passed quite through the City, the rest traversing these in several Places, led to the River, and little Gates of Brass, equal in Number to the lesser Streets, were placed in the Ramparts, which border'd the Stream : In each Division of the City, by the Streets, the Houses were erected, but not contiguous, some 3, and some 4 Stories in Height ; and the Center of each Part of the City was walled round, in which the King placed the *Royal Palace*, and the *Temple of Jupiter Belus*.

THE last Edifice consisted of an Enclosure of 2 Stades, or Furlongs, Square, in the Midst of which there was a Tower of a Stade in Length, Breadth, and Height, supporting the *Temple*, which lessened by Degrees, with 8 Retractions, and on the Top a spacious Dome was made for the Reception of the GOD, under which a Bed was placed, with a Golden Table by the Side of it : *Nebuchadnezzar* taking the Design of this *Temple*, from that of *Solomon*, and employing 1000 (f) Smiths and Carpenters about it, which were Natives of *Jerusalem*, and, in all Probability, the very Workmen which King *Josiah* had before employed (g) in Repairing the *Jewish Temple*, under the Direction of *Shaphan*, the Scribe, *Maaseiah*, the Governor of the City, and *Joabaz*, the Recorder.

THE Basis of *Solomon's Temple*, like that of *Belus*, was a Furlong high ; each *Temple* covered a Piece of Ground, whose Area was about 640,000 Square Cubits ; and each *Temple* had the same Number of Retractions before it was crown'd with its last Ornament. For the Rampart round the great Court of *Solomon's Temple* made the 1st Retraction of that *Temple* : The great Court made the 2d : The 3d was made by the Court of the Priests : The 4th by the inner Court : The 5th by the *Temple* : The 6th by the side Chambers of the *Temple* : The 7th by the Nave of the *Temple* : And the 8th by the Tower ; whose Roof answered the Dome of the *Temple of Belus*.

THE *Royal Palace* of *Babylon* (h) was in the Westward half Part of that City ; and it was first surrounded with three high and stately Walls ; the 1st of which made a perfect Square of 60 Furlongs in Compass, equal to the Circumference of the first Enclosure of the Palace of *Ecbatana* : The 2d Wall formed a Circle, it was 300 Bricks thick, its Circuit was 40 Furlongs, and its Altitude was 100 Yards : This Wall was adorned with Towers, which rose 140 Yards above it ; so that every Tower, with its Base, was 480 Cubits high : The 3d and most inward Wall, which immediately surrounded the *Palace*, was 30 Furlongs in Compass, and far surpassed the middle Wall, both in Height and Thickness : And lastly, to this *Palace* there

(f) 2 Kings xxiv. 16. and Jer. xxi. 1.

(g) 2 Chron. xxxiv. 11.

(h) *Diod. Sic.* l. 2. c. 1.

were three beautiful Gates, with Apartments under them for Entertainments, all made of Brass.

THE City being thus compleated, of the same Circumference with *Nineveh*, but in a Figure more capacious, *Nebuchadnezzar* made an Image of Gold, (i) 60 Cubits high, and commanded all People to worship it, under the Forfeiture of their Lives, by being cast into the Midst of a fiery Furnace : Yet in the Civil Government of the various Colonies he had transported to *Babylon*, he did not impose his own Laws, but left the People of every Nation to be governed by those of their own, and to be under the Jurisdiction of their own Princes, the *Jews* especially ; from whence *Jeremiah* (k) advised them to build Houses, plant Gardens, and encrease their Families : For as *Quintus Curtius* (l) observes, The City was not wholly taken up with Houses, but scattered up and down in several Places, and the Rest of the Ground was plough'd and sow'd, that, in Case of a Siege, the Inhabitants might be supplied with Corn within themselves.

As this Colossus was 6 Cubits broad, and of pure Gold, its intrinsic Value, upon a moderate Computation, could not be less than 40 Millions Sterling ; a most excellent Image for a great Army to fight for, and for Mankind to admire ! A Copy of this Image having been made by *Phidias*, to represent *Jupiter*, and set up in the City of *Olympia*, was, for his enormous Size of 60 Cubits in Height, reckoned one of the Wonders of the World.

AT the Time of this great Degree of Magnificence to which *Babylon* arrived, *Ezekiel* had his Vision of a new *Temple*, and a new *City* for his Brethren, far exceeding *Babylon*, as we shall shew presently ; and then *Nebuchadnezzar* was soon made sensible of the Hand by which he was advanced ; for GOD reduced him so low as to make him live with the Beasts of the Field, and to feed like them on Grass, taking from him, for a Time, the very Reason natural to his Species, which, when He was pleased to return to him, *Nebuchadnezzar* made this Declaration of his Faith and Belief : (m) *Now I, Nebuchadnezzar, Praise and Extol the King of Heaven, all whose Works are Truth, and his Ways Judgment, and those that walk in Pride he is able to abase.* This Declaration, however, did not prevent GOD's Determination to transfer the Bounties he had entrusted the *Babylonians* with, to the People of another Nation : And from henceforward we shall find the *Persians* growing formidable 'till they took *Babylon*, by the Direction of *Cyrus*, their Emperor, about 65 Years after *Nebuchadnezzar* had enlarged and beautified it.

(i) *Dan.* iii. 1.

(k) Chap. xxix. v. 5.

(l) *Lib.* 5.(m) *Dan.* iv. 37.

C H A P. VIII.

Of *Ezekiel's* VISION of a new *Temple* and *City* for his Brethren the *Jews*.

WHEN *Nebuchadnezzar* attempted to destroy the Knowledge of GOD, and bring all Mankind over to worship his Idol, *Ezekiel* had a VISION (*a*), wherein a *Temple*, a *City*, and a *Country* were represented to him, to which his Brethren should be restored; and that *City*, for Magnificence, is far to exceed any of the great Works of Antiquity.

THE whole *Temple* is to be 100 Cubits long, and 50 Cubits broad, which are thus accounted: The Porch is to be 11 Cubits broad, the Holy Part of the *Temple* is to be 40 Cubits long, the Door-Posts of the most Holy Place are to be 2 Cubits inward, the most Holy Place is to be 20 Cubits, the several Walls of the Porch, and Nave of the *Temple*, are to be six Cubits each, the side Chamber is to be 4 Cubits broad, and the Wall of the side Chamber is to be five Cubits thick; all which, added together, compleats the whole Length of 100 Cubits: Again, the *Temple* is to be 20 Cubits broad, the side Walls are to be 6 Cubits each, the side Chambers are to be 4 Cubits each, and the Walls of the side Chambers are to be 5 Cubits each; all which, added together, compleats the whole Breadth of 50 Cubits:

THE *Temple* is to be approachable first through a Gate of 50 Cubits, leading into an outward Court of 100 Cubits, and then through another Gate of 50 Cubits leading into an inward Court of 100 Cubits; so that from the Entrance at the first Gate, to the Center of the *Temple*, will be just 350 Cubits, and therefore the whole Square of the outward Enclosure will be 700 Cubits on every Side, supposing the Center of the *Temple* to be that of the whole Building.

THE *Temple* is to make the Center of a large Area, 500 Reeds, or 3000 Cubits in Length, and the same in Breadth; this is to be surrounded with a Wall, on the East Side of which there is to be a Gate, and the Whole is to be environed with Suburbs of 50, Cubits broad, to encrease the District of the *Temple* to a Square of 3100 Cubits on every Side.

(*a*) *Ezekiel* xl. 1.

THIS *Temple*, with the Ground about it, is to make the Center of a much larger Area, which is to be a Piece of Land for the *Priests* and *Sanctuary* 25,000 Reeds, or 150,000 Cubits long, and 60,000 Cubits broad; next to which there is to be another Piece of Land for a *City* 30,000 Cubits broad; and beyond that another Piece for the *Levites* of 60,000 Cubits broad, and both of the same Length with the first, the Whole making a Square of 150,000 Cubits; in the Middle of which the *City* is to make a Square of 27,000 Cubits, with Suburbs round it of 1500 Cubits broad. At each End of these 3 Pieces of Land there is to be a Portion for the *King*, each of which is to be equal to the three Pieces together; so that the whole Land for the *Temple*, *Priests*, *Levites*, *City*, and *King* will be 450,000 Cubits long, and 150,000 Cubits broad; parallel to which there will be a Piece of Land for every Tribe.

SEVEN of the Tribes are to have their Lots next the North, and 5 next the South; by which Means 7 Bodies of People will have their Habitations on each Side of the *Temple*, and that Edifice will be in the Middle of the whole Land.

THE Disposition of this Land will better appear by the Draught, Plate N^o 27. 28. in which A. A. A. A. may be supposed to be the whole Land of *Canaan*, in Length, from North to South, about 517,800 Cubits.

B. The *Temple*, with its Suburbs.

C. The *City*, with its Suburbs.

D. D. Land for the *City*.

E. Land for the *Temple*, and *Priests*.

F. Land for the *Levites*.

G. G. G. G. The Land for the *Temple*, *Priests*, *Levites*, and *City*, making a Square of 150,000 Cubits.

H. H. Land for the *King*, each Piece being equal to the Square G. G. G. G.

I. I. I. I. The Land for the *Temple*, *Priests*, *Levites*, *City*, and *King*, containing in Length 450,000 Cubits; and in Breadth 150,000 Cubits.

K. Land for the Tribe of *Dan*.

L. Land for the Tribe of *Asher*.

M. Land for the Tribe of *Naphtali*.

N. Land for the Tribe of *Manasseh*.

O. Land for the Tribe of *Ephraim*.

P. Land for the Tribe of *Reuben*.

Q. Land for the Tribe of *Judah*.

R. Land for the Tribe of *Benjamin*.

S. Land for the Tribe of *Simeon*.

T. Land for the Tribe of *Issachar*.

V. Land for the Tribe of *Zebulun*.

W. Land for the Tribe of *Gad*.

Chap. VIII. *Plagiarism of the Heathens Detected.* 163

THE Division of the *City* will appear by the Draught, Plate N^o 29. 30. in which A. A. A. A. is the *City* Wall, 4500 Reeds, or 27,000 Cubits in Length on every Side, and 144 Cubits (a) in Thickness, within which we have supposed a Street of 156 Cubits broad.

- B. The Gate of *Reuben*.
- C. The Gate of *Judah*.
- D. The Gate of *Levi*.
- E. The Gate of *Joseph*.
- F. The Gate of *Benjamin*.
- G. The Gate of *Dan*.
- H. The Gate of *Simeon*.
- I. The Gate of *Iffachar*.
- K. The Gate of *Zebulun*.
- L. The Gate of *Gad*.
- M. The Gate of *Asser*.
- N. The Gate of *Naphtali*.

THE two central Streets leading from the Gate of *Judah*, North, to the Gate of *Iffachar*, South ; and from the Gate of *Benjamin*, East, to the Gate of *Asser*, West, we have supposed 400 Cubits broad ; but the Streets facing the other Gates we have made no more than 200 Cubits broad. These Streets traversing the whole Ground of the *City*, from Gate to Gate, divides it into 16 great Squares, of 6400 Cubits in Length on every Side, 12 of which we assign for Inhabitants, from the twelve Tribes ; the other four, in the center Part of the *City*, we allot for the *King's Palace*, and the Military Force of the Kingdom, to be selected out of every Tribe ; and for this Reason we have divided those 4 Parts, marked with O. O. O. O. into 16 Squares, by the central Streets of 400 Cubits broad, and side Streets of 100 Cubits, which leaves the Squares precisely 3100 Cubits in Length, on every Side, equal to the whole District of the *Templé*, as above.

TWELVE of these 16 Squares we have allotted for the Residence of the Military Men of the 12 Tribes, who were to attend, in Courses every Month, on the *King's* Person ; and these, by *David's* Appointment, were to be 24,000 in Number, 2000 from every Tribe : The other 4 Squares we have throwed into a grand Piazza of 6800 Cubits on every Side, marked with the Letters P. P. P. P. and in the Center of which we have placed the *King's Palace*, of 1200 Cubits square, and marked with the Letter Q. this is environed with the Seats of the *King's* Counsellors, 36 in Number, extending 4400 Cubits on the Outside, and marked with the Letters R. R. R. R. and extending Within-side 3600 Cubits, and marked with the Letters S. S. S. S. From R. R. R. R. the Buildings are to be set back 50 Cubits for a Wall and Rampart, and by these Means a Space of 1200 Cubits broad will surround the *Palace*, as well as the whole Court.

In the Center of each Square allotted for the Inhabitants, we have placed the head Magistrate, in a Square of 500 Cubits; these Squares are marked with the Letters a. b. c. d. e. f. g. h. i. k. l. and m. and round them the inferior Magistrates, 28 in Number to every Tribe, have their Habitations allotted them, occupying a Piece of Ground 350 Cubits broad, at the Distance of 1000 Cubits from the Ground of the head Magistrate. In like Manner we have placed the commanding Officer over the Men belonging to every Tribe, in the Center of the Ground allotted for that Tribe, and in a Square of 350 Cubits, with a Space round it of 250 Cubits broad; and the Places for those Officers are marked with the Figures 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. and 12. We have lastly made central Streets of 100 Cubits broad through every Tribe, and central Streets of 50 Cubits broad through the Military Men of every Tribe, thereby dividing the whole City into Squares of 1550 Cubits. Now if we again divide these Squares into 16 Parts, with Streets between, of 50 Cubits broad, the Whole will fall into Squares of 350 Cubits; the Sides of which being added together, and to that Total, the Sides of the *Palace*, and those of the 12 head Magistrates, and commanding Officers, it will produce 4,800,000 Cubits, which is equal to 12,000 Furlongs, the Content of this City, according to St. *John* (c).

OF these 12,000 Furlongs in Front of Building we have allotted 10,584 Furlongs for the private Edifices of the *City*; and if we assign a Piece of Ground of 20 Feet in Front, and about 153 Feet in Depth for a House, every Square of 350 Cubits will contain 90 Houses, and all the private Houses will amount to 272,160, which will make a *City*, much superior to any of the *Cities* of Antiquity.

C H A P. IX.

Of the *Temple* of *Jerusalem*, as built by *Zerubbabel*.

WHEN *Cyrus* took *Babylon*, and became Emperor of the *Persians*, he released the *Jews* from their Captivity, after they had been confined 70 Years, and sign'd a Decree to empower them to rebuild their *Temple* at *Jerusalem*; which Decree stands recorded in the Book ascribed to *Ezra*, in the following Words:

(c) *Rev.* xxii. 16.

THUS

Chap. IX. *Plagiarism of the Heathens Detected.* 165

THUS saith *Cyrus*, King of *Persia*, in the 1st Year of his Reign, (a) The LORD GOD of Heaven hath given me all the Kingdoms of the Earth, and he hath charged me to build him an *House* at *Jerusalem*, which is in *Judah*. Who is there among you of all his People? His GOD be with him, and let him go up to *Jerusalem*, which is in *Judah*, and build the *House* of the LORD GOD of *Israel* (he is the GOD) which is in *Jerusalem*. And whosoever remaineth in any Place where he sojourneth, let the Men of his Place help him with Silver, and with Gold, and with Goods, and with Beasts, besides the Free-Will-Offering for the *House* of GOD that is in *Jerusalem*. And (b) let the Foundations thereof be strongly laid, the Height thereof threescore Cubits, and the Breadth thereof threescore Cubits; with 3 Rows of great Stones, and a Row of new Timber: And let the Expences be given out of the *King's House*. And also let the Golden and Silver Vessels of the *House* of GOD, which *Nebuchadnezzar* took forth out of the *Temple* which is at *Jerusalem*, and brought unto *Babylon*, be restored, and brought again unto the *Temple* which is at *Jerusalem*, every one to his Place, and place them in the *House* of GOD.

NOTWITHSTANDING this Decree, what by the Obstruction of the *Samaritans*, and what by the Prohibition of *Cambyfes*, the Son and Successor of *Cyrus*, the *Temple* was not compleated 'till the 6th Year (c) of the Reign of *Darius*, the Son of *Hystaspis*, and then it was finished and dedicated, about 21 Years after *Cyrus* released the *Jews*.

THIS *Temple* was surrounded with a treble Portico, which seems to have been comprised within the Limits of the inward Court, of that which was built by *Solomon*. The Body of the *Temple* was built on new and strong Foundations, laid with great Solemnity; at which some old Men, who had seen that of *Solomon's*, wept aloud, because it was so like to fall short of that (d) for Beauty and Magnificence; and others shouted for Joy that they should have any *Temple* at all.

THIS explains what *Tobit* says, in Regard to *Canaan*, when he directed his Son to leave *Nineveh*, and go into *Media*: (e) Our Brethren, says he, shall be scattered in the Earth from that good Land, and *Jerusalem* shall be desolate for a Time; telling them at the same Time, That GOD would have Mercy on them, and bring them again into the Land where they should build a *Temple*, but not like to the first, until the Time of that Age be fulfilled.

CYRUS's Decree concerning the *Temple*, *Cambyfes's* Prohibition of the Work, and *Darius's* Confirmation of *Cyrus's* Decree,

(a) *Ezra* i. 2.
(b) *Ib.* vi. 3.
(c) *Ib.* vi. 15.

(d) *Haggai* ii. 3.
(e) *Tobit* xiv. 4.

were Events sufficient to make this Structure known throughout the whole Earth ; and therefore we may come to this Conclusion, that *Zerubbabel's Temple* was the Pattern which most Nations of the Earth followed in their *Temples*, during the Splendour and Magnificence of the *Persian Empire*, which subsisted about 200 Years; from the Reign of *Cyrus*, to that of *Alexander the Great*.

C H A P. X.

Of the Progress of Building in *Persia*, from *Cyrus*, 'till the Reign of *Alexander the Great*.

THE Idolatry instituted in *Media* by *Deioces*, and in *Babylon* by *Nebuchadnezzar*, with the extravagant Pride of those Monarchs, incur'd GOD's Determination to transfer their Dominions and Wealth to another People ; and *Cyrus*, long before his Birth, was called by Name, by the Prophet *Isaiah* (a), for that Purpose.

THE *Persians* having revolted from the *Medes*, and, under the Conduct of *Cyrus*, become Masters of all *Media*, they next invaded *Babylon*, took it, and so became the greatest Empire, 'till then, the World had produced.

CYRUS, from his most tender Years, shewed an Inclination to *Architecture*, as we have already observed ; and, upon his Accession to the Throne of *Persia*, he not only released the *Jews* from their Captivity, but directed them to rebuild their *Temple* at *Jerusalem*, as above.

As *Cyrus* was the Founder of the *Persian Empire*, and as *Persepolis* was built by the first King of *Persia*, and as no one was more proper for that great Work than *Cyrus*, we shall give the Origin of that City to him. Some say it was 12 Parasangs long, and 10 broad ; that is, 45 Miles in Length, and 37 and a half in Breadth ; which is not improbable, since the City of *Gelonus* was 37 Miles and a half square ; and the whole Land described by *Ezekiel* for the City, for the *Temple*, for the *Priests*, and for the *Levites*, amounts to 46 Miles, and 7-8ths of a Mile square.

(a) Chap. xlv. v. 28.

Chap. X. *Plagiarism of the Heathens Detected.* 167

THE *Palace* (b) of *Persepolis* was surrounded with a treble Wall; the 1st was 16 Cubits high, adorned with many sumptuous Buildings, and aspiring Turrets; the 2d was like the 1st, but 32 Cubits high; and the 3d was a perfect Square 62 Cubits high, all of the hardest Marble: On the four Sides there were Brazen Gates to strengthen and fortify the Place; near to which there were Gallows's of Brass, 20 Cubits high, raised to terrify the Beholders: The Inside was disposed into stately Lodgings, and Treasury Chambers; and the Whole was finished with the most excellent Workmanship.

CYRUS was succeeded in the *Persian Empire* by his Son, *Cambyses*, who invaded *Egypt*, burnt all the *Temples* in that Country, killed the God *Apis*, and drove away all their Priests, who undoubtedly fled for Refuge to all the Corners of the Earth. Among the Captives which he took was the famous *Pythagoras*, then upon his Travels in *Egypt*; Him he carried to *Babylon*, where he became a Disciple to *Zoroastres*, and got instructed in all his *Magick*; inso-much, that at his Return to *Greece*, he held it as a Divine Mystery, highly praised it, and published (c) it abroad. He also taught that System of the Planetary World, which succeeding Philosophers called the *Pythagorean*.

UPON the Death of *Cambyses*, the *Magians*, or *Persian Priests*, seized the Government of that Empire, but were soon slain for their Presumption; and for the same Reason, their Religion was brought into Contempt: For as soon as *Darius*, the Son of *Hystaspes*, ascended the Throne, he, and his whole Court, embraced *Sabianism*, but the common People were still prone to their old Religion; which gave *Zoroastres* an Opportunity of introducing into the World his own Impostors; for upon the Plan of the *Magian Religion*, he taught those Doctrines he pretended to have received from the Mouth of GOD, which he perform'd so effectually, that, in a few Years, his Tenets were established all over *Persia*, and the greatest Empire of the World received a new Religion.

THESE People, tho' they made it a Precept to erect no *Temples*, had, nevertheless, Edifices over their Altars, consisting of several Pillars, sustaining a Roof; and these were introduced by *Zoroastres*, under Pretence of preserving their consecrated Fires, and prevent their being extinguished by the Rains, or any other Effect of the Weather.

WITH the Ruins of the *Egyptian Temples*, *Darius*, the Son of *Hystaspis*, built the City of *Susa*, that City having been founded by him, as we learn from *Pliny*; and there it was that the Son of *Xerxes* (proved by Dean *Prideaux* to be the *Abasuerus* mentioned in

(b) *Diod. Sic.* l. 17. c. 3.

(c) *Pliny* l. 30. c. 1.

Scripture) erected (*d*) a stately Apartment, for the Entertainment of all the Princes under his Dominion, which was enclosed with curious Curtains, of divers Colours, hung on Marble Pillars, and fastened to them by Rings of Silver, and Cords made of fine Linnen, and Purple; the Whole the most perfect Copy of *Moses's Tabernacle*, with the Court about it. And, in Imitation of the *Jewish* Works, the *Sabeans*, (*e*) a People inhabiting a Country Southward of *Canaan*, over-laid the Portico's of their Houses with Gold, and embellished their Rooms with Gold, Ivory, and Precious Stones; taking their Pattern from *Solomon's* Buildings, when the Queen of *Sheba* (*f*) went to *Jerusalem* to view them.

THE Eastern Part of *Arabia* abounded with Villages and considerable Towns, situated upon high Hills, and rising Grounds, among which the great Cities had stately Royal Palaces, and the Inhabitants were very numerous and rich. And if we pass into the very Islands in the *Arabian* Ocean, we may find *Architecture* in its finest Dress; for the Temple (*g*) of *Jupiter Triphylus*, in *Panchæa*, was built with white Marble, like that of *Solomon's*; it was a perfect Square, of 600 Feet in Length and Breadth; the Columns were curiously carved, and of a prodigious Size; round the Temple there were divers Apartments erected for the Priests; and the Avenue to the Front was 4 Furlongs, or 2400 Feet in Length, 300 Feet in Breadth, and was adorned on either Side with large Statues of Brass, placed upon square Pedestals.

THE *Tyrians*, (*h*) a People inhabiting a Country North of *Canaan*, were in great Glory, as to their Works in *Architecture*; for *Tyre* consisted of the most elegant and substantial Edifices, and abounded with Workmen, (*i*) that assisted to build the 2d Temple at *Jerusalem*; these People then retaining the Form of *Solomon's* Works, in which their Ancestors had been employed; for the Temple of *Hercules*, (*k*) at *Tyre*, had two Columns like those of *Jachin*, and *Boaz*, in the Porch of the Temple at *Jerusalem*.

BUT notwithstanding this Magnificence in some Parts of *Asia*, if we cross over the Land, from *Canaan* to the *Euxine* Sea, we shall find that the *Phasians*, at that Time, inhabited the very Marshes; and lived in Huts, built in the Water, of Wood and Reeds, and went from Place to Place in Boats cut out of one Piece of Timber: And if we examine the whole Country above *Tyre*, nothing very Curious in *Architecture* is to be found; for notwithstanding the *Lydians*, (*l*) with Stones of extraordinary Dimensions, erected a Sepulchre to *Alyattes*, the Father of *Cræsus*, of such vast Magnitude, that it con-

(*d*) *Esther* i. 6.

(*e*) *Diod. Sic.* l. 3. c. 3.

(*f*) *Matthew* xii. 42.

(*g*) *Diod. Sic.* l. 5. c. 3.

(*h*) *Isaiah* xxiii. and *Ezekiel* xxvi. 27.

(*i*) *Ezra*. iii. 7.

(*k*) *Herod.* l. 2.

(*l*) *Ib.* l. 1.

tained in Breadth 1300 *Grecian* Feet, and was in Circumference 3800 Feet, with 5 stupendious Monuments upon the Top, set for Boundaries; the Structures of *Sardis*, their capital City, both publick and private, were built with no better Materials than Canes, for the most Part; and those that were built with Brick, were, nevertheless, covered with Cane.

SUCH was the general State of *Architecture*, in *Asia*, in the Time of the *Persian* Empire; but all this Magnificence was to have its Period, as it had in other Countries, which was foretold; long before it happened, by the Prophet *Daniel* (m). The *Grecians*, having been the next People, whose Humility and Obedience to GOD in Times of Prosperity were tried, we will now consider how the Power and the Wealth of the *Persians* devolved upon them.

C H A P. XI.

Of the State of Building in *Greece*, from *Cyrus*, till the Reign of *Alexander the Great*.

PISISTRATUS did not become more remarkable for his 17 Years Tyranny at *Athens*, which commenced in the Year 550 (a) before CHRIST, than for his Founding the *Temple* of *Jupiter Olympius* in that City: A Work so stupendious, that the Foundation alone exhausted all the Money the *Grecians* could possibly raise, before they were involved in the *Persian* War.

AT the same Time that *Pisistratus* formed his Design of Building a *Temple* at *Athens*, the *Grecians* in *Asia*, came to a Resolution to erect a *Temple* at *Ephesus*, in Honour of *Diana*, which they began about the Year 542 before CHRIST: For *Pliny* (b) tells us it was 220 Years about; and from the Time of his Writing or Dedicating his Book, to *Titus Vespasian*, made Emperor A. D. 78, to the Time in which this *Temple* was last finished, was about 400 (c) Years; which, being added to the 220 Years the Work was about, carries the Period of its 1st Foundation to the Year 542, before CHRIST, as above.

(m) Chap. 8.

(a) See *Newton's Chron.*

(b) Lib. 36. c. 14.

(c) *Plin.* l. 16. c. 40.

CTESIPHON was the Architect of the *Temple* of *Diana*; he was a Contemporary with *Callimachus*, to whom *Vitruvius* ascribes the Invention of the *Corinthian Order*; *Callimachus* flourished about the 60th Olympiad, or 537 Years before *CHRIST*; and the *Temple* of *Diana* was prior to the Introduction of the *Corinthian Order* into *Greece*.

THE *Temple* of *Apollo*, at *Delphi*, having been burnt about the Year 548 before *CHRIST*, the *Grecians* determined to rebuild it, much more magnificent than before; and for that Purpose assessed themselves, to the Amount of 300 Talents, (d) to defray the Expence of the Work; of which, 75 Talents were to be raised by *Delphians*, and 225 by the *Amphyctions*, or general Council of *Greece*.

CYRUS becoming Emperor of all *Asia*, about the Year 536 before *CHRIST*, began his Reign with releasing the *Jews* from their Captivity, sign'd a Decree to empower them to rebuild their *Temple* at *Jerusalem*, and ordered the Expences to be defrayed out of his own Treasuries, as above: An Act so remarkable, that every Nation of that vast Empire must have instantly known it. To that Act we may therefore very justly attribute the Founding of the *Temple* of *Diana*, at *Ephesus*, as well as the *Temple* of *Jupiter*, at *Athens*; and to that Act we may also ascribe the Introduction of *Ionick* and *Corinthian Orders* among the *Grecians*; who had such strict Regard to the *Jewish* Works, that they made the Length of their Bricks, for their private Buildings, 2 Spans, or 18 Inches long, to answer one Side of the *Altar* of Incense, in the *Tabernacle*: To these Bricks they gave the Name of *Didoron*, (e) others they called *Tetradoron*, and a third Sort *Pentadoron*. The *Tetradoron* was 4 Spans long, equal to the Length of the *Table* in the *Tabernacle*; the *Pentadoron* was 5 Spans long, which was the precise Length of the *Ark* of the *Covenant*; and these two Kind of Bricks were only used in the sacred Structures of the *Grecians*; with whom the Progress of *Architecture* was soon stopped, by the War that broke out between them and the *Persians*. That War took its Rise on the following Occasion:

THE *Ionians*, in *Asia*, did not long continue subject to the *Persians*, before they revolted; and these People, with the Assistance of the *Athenians*, having taken *Sadis*, they instantly burnt (f) that City, together with the *Temple* of *Cybele*. *Darius* was then Emperor of *Persia*, who resented these hostile Acts to such a high Degree, that he forthwith waged War against the *Grecians*, and made a Vow never to lay down his Arms 'till he had burnt all the *Cities* and *Temples* in *Greece*. The War thus begun, was pursued with so much Vigour and Resolution, that *Darius's* Vow was, in a great

(d) *Herod.* l. 2.(e) *Plin.* l. 35. c. 14.(f) *Herod.* l. 5.

Measure, fulfilled by himself; and fully accomplished by *Xerxes*, his Son and Successor.

THIS King, upon his Invasion of *Greece*, having taken and burnt *Athens*, left 300,000 chosen Men in *Greece*, under the Conduct of his General *Mardonius*, to subdue the Rest of the Country, who soon after sent an Embassador to the *Athenians*, to treat of Peace; but they despising the *Persian* Power, returned in Part this Answer: (g) *Go then, and tell Mardonius, that the Athenians declare, they will never make Peace with Xerxes, so long as the Sun shall continue to perform his Course; and that, trusting to the Assistance of the Gods and Heroes, whose Temples and Images he has burnt in Contempt, we resolve to resist him to the last Extremity.*

MARDONIUS was soon after entirely defeated by the *Grecians*, in the 2d Year of the 75th Olympiad; by which they got immense Wealth, and were thereby enabled to rebuild their *Temples* and *Cities* in the most sumptuous Manner; which was nevertheless, in a great Measure, prevented by the *Peloponnesian* War. And such *Cities* and *Temples* as were rebuilt, were performed in so mean a Manner, that *Plato* wou'd not allow but few Architects in *Greece*; for, says he, *You may get the Assistance of a common Builder for 5 or 6 Drams, but that of an Architect you can't purchase for 10,000 Drams.*

THE *Temple* of *Diana*, at *Ephesus*, was ruined and rebuilt no less than 7 Times, (h) in the Compass of 220 Years, that is, between the Time of *Ctesiphon*, and *Alexander the Great*; on whose Birth-Day it was burnt by *Herostratus*; after which it lay about 25 Years in its Ruins, and then it was rebuilt with Columns, whose Shafts were single Stones, of 60 Feet high, and the *Temple* covered a Piece of Ground 425 Feet in Length, and 220 Feet in Breadth.

DINOCRATES is said, with great Probability, to have been the Architect of this gigantick Edifice, which *Alexander* offered to rebuild at his own Expence, provided he might have had the sole Honour of it; and that no other Name should be added to his, in the Inscription upon it: But the *Ephesians*, by answering, (i) *That it was not consistent for one God to erect a Monument to another*, satisfied *Alexander's* Vanity, preserved his Friendship, obtained his Bounties, and so saved to themselves the Honour of the Work.

To *Alexander the Great* we may very justly attribute all the *Grecian* Magnificence in Works of *Architecture*; for that Prince

(g) *Herod.* l. 8. (h) *Pliny* l. 16. c. 40. (i) *Rollin* on the Arts and Sciences. Vol. 1. p. 421

having possessed himself of all the Riches of *Susa*, and *Persepolis*; together with the Riches of all the Countries where ever he carried his conquering Arms, the King employed them chiefly in Building; and made so great a Progress therein, that tho' his Reign was so short, his Works far exceeded those of any former Monarch.

AND since we have mention'd *Persepolis*, we can't omit relating a Reprizal of a very extraordinary Nature, for that *City* having been the Metropolis of *Persia*, the most Luxurious of any under the Sun, in its Structures, the Wealthiest for its Riches, and, of Consequence, the Pride and Glory of that great Empire, founded upon the Ruins of those of the *Egyptians*, *Assyrians*, *Babylonians*, and *Medes*, as well as upon the Ruins of most of the Nations in *Asia*, and bordering Part of *Africa*, including in the whole 127 Provinces. *Alexander* the Great, (k) after taking it, made a sumptuous Feast for the Entertainment of his Friends, in Commemoration of his Victory; at which, there was present an *Athenian* Woman, named *Thais*, who perceiving the Company to grow warm with Wine, took the Opportunity to say, *Alexander* would perform the most glorious Act of any that ever he did, if, while he was feasting with them, he would burn the *Palace*, that the Glory and Renown of *Persia* might be said to be brought to nothing in a Moment. This had no sooner reached the Ears of the young Men, but one cried out, Come on, bring us Firebrands, and so excited the Rest to fire the Citadel, to revenge the Impiety the *Persians* had committed, in destroying the *Temples* of the *Grecians*: At this, others with Joy set up a Shout; but said, That so brave an Exploit belonged only to *Alexander* himself to perform: The King, stirred up at these Words, and all the Women having been called that played on Musical Instruments, and Firebrands having been instantly got, He bravely led the Way to this Expedition, with Songs, Pipes, and Flutes; and throwing his Firebrand into the Palace, was seconded by *Thais*, and followed by all the Rest of the Company; so that in a very short Time, the whole Fabrick, by the Violence of the Fire, was consumed to Ashes. And thus the Sacrilege and Impiety of *Xerxes*, exercised in his burning the Citadel of *Athens*, was revenged in the same Kind by one Woman of that *City*.

SOON after *Alexander* had passed his Army over into *Asia*, *Dinocrates*, (l) the Architect, followed him with recommendatory Letters, to divers of his Court, to introduce him to the King, which they neglecting to do, *Dinocrates*, who was of an extraordinary Stature, and had a fine Presence, laid aside his common Dress, oiled his Body over, crowned himself with a Branch of Poplar, covered his Left Shoulder with a Lion's Skin, took a Club in his Hand, and, in this Equipage, drew near the King's Throne: *Alexander* soon

(k) *Diod. Sic.* l. 17. c. 8.(l) *Vit. Pref.* to Lib. 2.

perceived him, and asked him, Who he was? To which he replied: *I am Dinocrates, the Macedonian Architect, who brings to Alexander Designs worthy of his Grandeur.* *I made,* continues he, *Mount Athos, in the Form of a Man, holding a great City in his Left Hand, and in his Right a Cup, which receives the Waters of all the Rivers that run down this Mountain, in Order to pour them into the Sea.* Alexander, pleased with the Greatness of the Invention, retained *Dinocrates* in his Service; and, when he went into *Egypt*, employed him in Building a most magnificent *City*, to which he gave the Name of *Alexandria*.

THE Ground for this *City*, as well as the several Streets, the King marked (*m*) out with his own Hand. The Form of the *City* resembled that of a Soldiers Coat; it was surrounded with a strong and stately Wall; and one large Street, of 100 Feet broad, traversed the City from Gate to Gate, between which, the Length was 40 Furlongs. This Street was adorned with an infinite Number of stately Structures, both of *Temples*, and private Houses; but the grandest Building, in all *Alexandria*, was the King's Palace, which every succeeding Monarch took Pleasure to improve.

ALEXANDER built another capital City (*n*), at the Foot of Mount *Caucasus*, called it after his own Name, and erected several other Cities, each a Days Journey distant from that Capital: He also built 2 large Cities, (*o*) after his Victory over *Porus*: And when he had put an End to his Expedition in *India*, he erected, by the River *Hyphasis*, 12 stupendious Altars, of 50 Cubits high, each Altar, therein imitating the *Jews*; for *Moses*, when he had brought the *Israelites* out of *Egypt*, set up 12 Pillars at the Foot of Mount *Sinai*; and *Joshua* set up 12 Stones, when he had pass'd the River *Jordan*.

ALEXANDER also built, by the River *Acifnes*, 2 great Cities; and, in another Part of *India*, he erected a 3d City of *Alexandria*. But of all his Works, the greatest was the *Funeral Pile* of *Hephestion* (*p*), in which the Bricks in 10 Furlongs in Length, of the Walls of *Babylon* were used; and that Part of the Walls was taken down for this Purpose. This *Pile* was 4 square, each Side of which was a Furlong in Length, and the whole Altitude was more than 130 Cubits. The Platform was divided into 30 Apartments, answering the Number of Councillors in the *Chaldean* Theogony; and the Superstructure was divided into 7 Ranges, answering the 7 Planets, and then roofed with the Trunks of Palm-Trees. All the Divisions were veiled with Hangings of Purple, in Imitation of the High Places of the *Jews*, and 12,000 Talents were

(*m*) *Diod. Sic.* l. 17. c. 5.

(*n*) *Ib.* l. 17. c. 9.

(*o*) *Ib.* l. 17. c. 10.

(*p*) *Ib.* l. 17. c. 12.

expended on the Work, which was 40 Times the Sum affessed to rebuild the *Temple of Apollo*, at *Delfhi*; and even that small Sum could not be raised, without begging (q) of Foreign Courts, and recalling Exiles, in Consideration of their contributing towards the Expence of the Work, which, on this Account, was several Years about; whereas the *Funeral Pile of Hephestion* was compleated in so short a Time as while his Corps lay in State.

SUCH was the Poverty of *Greece*, in the Reign of *Cyrus*, King of *Persia*; and such was its *Wealth* in the Reign of *Alexander the Great*, who intended to build 1000 large *Ships*, with *Arsenals* and *Ports* for so great a Navy; also to erect 6 magnificent *Temples*, and to expend 1500 Talents, in the Cost of each of them; and, lastly, to raise a *Monument* over his Father's Sepulchre, equal to the biggest *Pyramid* in *Egypt*: But his Death put an End to these Designs. However, Building flourished in *Greece*, 'till *Athens* and *Corinth* became the most beautiful *Cities*, for Works of *Architecture*, the World ever produced; and the *Grecians* assumed, or the *Romans* attributed to them, the Invention of the *Orders of Columns*, with such *Proportions*, as were observed by the Antients in their most perfect Buildings.

ALL this Magnificence was to have its Period in *Greece*, the same as it had in other Countries; and this was foretold by the Prophet *Daniel*, according to whose VISION, the *Power* and collected *Wealth* of the World was next to be vested in the *Romans*.

C H A P. XII.

Of the Progress of Building in *Italy*, from the Burning of *Rome*, by the *Gauls*, to the Reign of AUGUSTUS CÆSAR.

BEFORE *Rome* was burnt by the *Gauls*, it did not, as Mr. *Hook*, in his *Roman History* (a), observe, deserve the Name of a *City*; but the Re-edifying of it gave the *Romans* so much Experience in *Architecture*, that *Epiphanes*, about the Year before CHRIST 170, made Choice of *Cossutius* (b) a *Roman Citizen*, to finish the *Temple of Jupiter Olympius*, at *Athens*, which was be-

(q) *Herod.* l. 2:

(r) *Diod. Sic.* l. 18. c. 1.

(a) Page 20.

(b) *Vit.* Pref. to Lib. 7.

gun by *Pisistratus*, as above. And the *Romans* thereupon growing impatient (c) of Competitors in Works of *Architecture*, and reflecting on the Beauty of the *City of Corinth*, they took Occasion of denouncing War against the *Corinthians*, so as the Consul *Lucius Mummius* going thither with a numerous Army, reduced their *City* to Ashes; in the Year 146 before CHRIST; and 59 Years after that *Sylla* destroyed the *City of Athens*, and brought the Columns (d) of the *Temple of Jupiter Olympius* to *Rome*, and there set them up in his own House, and Palace, in the *Capitol*. And thus the two *Cities* that made the Flower of all *Greece*, for fine Works in *Architecture*, were erased, and no Foot-steps left of the superb Edifices, which render'd those *Cities* the Admiration of the World.

BUT in order to preserve the Knowledge of this noble Manner of Building, and to give the *Romans* a just Idea of it, *Rutilius* (e) publish'd his Orations on *Architecture*, which had this Effect, that tho' in the Year 78 before CHRIST, and 9 Years after the Destruction of *Athens*, the House (f) in which *M. Lepidus* lived at *Rome*, was esteem'd the finest in the whole *City*, yet before 35 Years were expired, 100 Houses were erected that far exceeded it.

THE *Romans* thus inflamed with the noblest Ideas of Building, *M. Scaurus* shew'd a Specimen inferior to nothing in History, for he built a Theatre (g), capable to contain 80,000 People; and notwithstanding it was scarcely to be used a Month to an End, he adorned it with 360 Columns, in 3 Teer, and with 3000 Brazen Statues: The 1st Teer of Columns were of Marble, and 38 Feet high; the 2d were of Chrystal; and the 3d were of gilt Brass: Part of which Columns he removed to the Court of his House in Mount *Palatine*; where, says *Pliny*, he set them up under the Nose of the Gods, whose Images were but of Earth, and hard by their Temples, built and covered with no better Materials than Potters Clay. So that however profuse the *Romans* had been in their profane Buildings, in their sacred they don't appear to have had the least Regard to Beauty and Magnificence.

IN this State we may look upon *Architecture* to have been, when *Julius Cæsar* began to aim at universal Empire; who, to encourage the growing Taste of the People in Building, and to make himself Popular, not only adorned (h) the principal *Cities of Italy*, but those of *Gaul, Spain, Greece, and Asia*, with splendid Edifices. For the same Reason, *Augustus Cæsar* was made to study (i) the Liberal Arts from his Childhood, so that he gave all Manner of Encouragement to the ingenious Men of his Age; and was so passionately

(c) *Parall.* c. 26.

(d) *Plin.* l. 36. c. 6.

(e) *Suet.* in *Aug.* c. 89.

(f) *Plin.* l. 36. c. 15.

(g) *Plin.* l. 36. c. 2.

(h) *Suet.* in *J. Cæsar*, c. 28.

(i) *Suet.* in *Aug.* c. 84.

fond of *Architecture*, that he almost rebuilt (k) the City of *Rome* with Marble, which, at his coming to the Throne, consisted of nothing but Brick Edifices.

BUT that which gave *Augustus* the greatest Taste for *Architecture*, seems to have been the Visit which *Herod* the Great made him, after that Prince began to rebuild the *Temple* at *Jerusalem*; for *Herod* being no Priest, was not permitted to touch the Body of the *Temple*, which was carried on by 1000 (l) Priests, who compleated it in 18 Months; and in that Time, *Herod* went to *Rome*, to fetch his Sons, then educating in that City, under the Care of *Augustus Cæsar*.

SOON after this Interview, the *Roman* Emperor took upon himself the Office of *High Priest*; he then began to EXAMINE all the PROPHETICK BOOKS; and, in the next Place raised *Temples* to the Honour of the Gods, in such Manner, that every *Temple* bore its Form and Situation, agreeable to the Deity to whom it was built: And by this Means, all those beautiful Parts, of which the *Jewish* sacred Edifices were composed, and which were manifestly intended as Emblems of the great Occurrences contained in Holy Writ, were variously applied by the Heathens, and produced those fine Examples which have gained them so much Honour; and gave them Occasion at last, as *Josephus* (m) observes, to traduce the *Jews* as Blasphemers and Deriders of the Divinity, when those People neglecting the real Part of the *Law*, had also forgot the *symbolical* in the Parts of their *Temple*, which they only held as a most sacred Structure, without considering to what the various Parts referred.

To the *Augustine* Age we may attribute the Building the *Pantheon*, a *Temple* sacred to *Apollo*, who represented the *Sun*, and therefore this Edifice was made round, and in all other Respects it was a perfect Emblem of the GOD, enthroned in all his Glory. The *Sun* is exalted in his highest Meridian, when he approaches the South; for which Reason the Entrance to the *Temple* is full North, and the Image of *Apollo* was placed opposite to it, in the principal Niche. The Door, or Entrance to the *Temple*, imaged the *Earth*, as the proper Place for Men. The *Moon*, *Mercury*, *Venus*, *Mars*, *Jupiter*, and *Saturn*, were placed in the 6 great Recesses on each Side the *Temple*, between the Door and principal Niche. Between every one of the Places assign'd for the *Sun*, *Moon*, *Earth*, and 5 Planets, there was a *Tabernacle*; over which, and also over the great Recesses, there were other *Tabernacles*, making together 24 in Number; and therein we may suppose the Images of those 24 Stars to have been plac'd, which the Antients looked upon as Judges

(k) *Suet.* in *Aug.* c. 28.

(l) *Josephus Ant.* l. 15. c. 14.

(m) *Ant.* l. 3. c. 7.

over all Things ; 12 of which they assign'd to the Living, and 12 to the Dead.

THE *Pantheon* (notwithstanding what *Pliny* says to the contrary) seems to be the *Temple*, which, according to *Suetonius*, *Augustus* built to *Apollo* : For to the *Temple* of *Apollo* there were Additions made afterwards, as a Portico, and a Library ; and the same Additions, or the Addition of a Portico in the Front, and a Building in the Rear, were made to the *Pantheon*, after the Body of that *Temple* was finished.

VITRUVIUS, at the very Time that *Augustus* became *High Priest*, and EXAMINED into the PROPHECTICK BOOKS, composed his Works on *Architecture*, for *Cæsar's* Instruction in it ; and as the Emperor burnt (n) above 2000 Volumes of those BOOKS, preserving only some of the *Sibylline*, can there remain the least Doubt, but that *Vitruvius* attributed to the *Grecians* whatever was found recorded, concerning *Architecture*, in the *Jewish History* ? Here was a sufficient Cloak for his divesting the *Jews*, and giving to the *Heathens* the Invention of every Thing curious in *Architecture* : And this PLAGIARISM will more strongly appear, when we come to explain the proper Orders of Columns, with the Forms and Proportions of the Heathen Temples.

AUGUSTUS CÆSAR bore the Office of *High Priest* about 28 Years ; during which Time, Idolatry encreased at *Rome*, in the same Proportion with the Buildings ; 'till at last, says *Varro*, no less than 30,000 Deities were adored ; and *Pliny* makes them infinitely more, For says he, (o) mortal Men, remembering their own Infirmities, each one chose to worship and honour that whereof he stood in most Need ; and thus, every one being at Liberty to make as many Gods as he pleased, we may, continues he, conceive there are a greater Number of Gods in Heaven above, than of Men upon Earth. This Plurality, or any Shape or Image peculiar to the Deity, however, *Pliny* himself most expressly denies ; and, on the Contrary, affirms his Unity : GOD ! whoever he be, says this learned Heathen, and in what Part soever resient, all Sense he is, all Sight, all Hearing, he is all Life, all Soul, all of Himself. Now as the Romans made all their Temples conformable to the Attributes of their Gods, there must have been such a Variety of Invention contained in those Edifices, as must have exhausted the Genius of the whole World : And if we consider the great Number of Temples, Basilica's, Halls, Theatres, Amphitheatres, Circus's, Baths, Aqueducts, Bridges, Gates, Triumphal Arches, Portico's, Monumental Pillars, and other publick Works, with the 48,000 insulate Houses which formed this City, we need not wonder at *Vegetius's* saying, there were 700 Architects at one

(n) *Señ. in Aug. c. 31.*

(o) *Plin. l. 2. c. 7.*

Time in *Rome* ; or at their claiming the Sovereignty of the whole World, and placing the 12 Signs of the *Zodiack* on their Coins, as the Cymbol thereof.

THIS Sovereignty, however, soon had its Period, as was foretold by the Prophet *Daniel* ; then this vast Empire was divided among many Kings, and, by the coming of CHRIST, all the Earth were made Partakers of those Bounties, which GOD had before, in their Turns, entrusted so many potent Nations with.

C H A P. XIII.

Of the Temple at Jerusalem, as built by Herod the Great.

AFTER the Temple erected by Zerubbabel had subsisted about 500 Years, *Herod the Great* undertook to rebuild it, having been well qualified for so large a Work, by the Cities, Temples, and Palaces he had been erecting in his Dominions. He was 2 Years in making Preparations for the Building, though he had provided (a) 100 Carriages for the Conveyance of Stone, and had employed 10,000 of the best Workmen to hew them, by the Directions of 1000 Priests.

THE Materials having been prepared and brought to the Place, the Body of the old Temple was pulled down, and the new one began in the Year 17 before CHRIST. This Part of the Work was performed by the Priests, and finished by them in 18 Months ; but the several Courts were built by *Herod's* Workmen, on which 18000 (b) were employed, during the Space of eight Years ; nor cou'd these Men have been less Time about it, since the Stones made use of, in this stupendious Building, were 25 Cubits long, 12 broad, and 8 thick ; each Stone, thus containing 8100 cubical Feet, amounted to 675 Tun, at 12 Feet to a Tun ; and exceeds, by 13 Tun and a half, the great Stone (c) brought from *Elephantis* to *Sais*, by the Order of *Amasis*, King of *Egypt*.

THIS Stone was brought to *Sais* by Water ; and though it was but 20 Days sail from one Place to the other, yet the Transportation of it took 3 Years Time, notwithstanding 2000 Men, professed

(a) *Jos. Ant.* l. 15. c. 14.

(b) *Ib.* l. 20. c. 8.

(c) *Herod* 1. 2.

Pilots, were employ'd : And when it was brought to *Sais*, the Labour of moving it upon Rowlers was so great, that it was left a small Matter short of the Place where it was design'd to be fixed.

THIS Instance may convince us how much better the *Jews*, in *Herod's* Time, understood the mechanical Arts, than the *Egyptians* did, in the Reign of *Amasis*, about 500 Years before. And *Herod's* Works, duly consider'd, will abate our Wonder, how such great Stones, as the Obelisks at *Rome*, cou'd be brought there !

THE Work of the *Temple* having been committed to the Priests, as above, they made that Edifice 100 Cubits long ; built a Tower to it of 120 Cubits high ; and used their utmost Skill to make this *Temple* of the same Form and Size, with that erected by King *Solomon* : While *Herod*, on his Part, spared no Pains nor Expence to enlarge the Portico's about it, and make the Whole as magnificent, as it was in the Days of *Solomon*. For this Purpose, the King enclosed, with a treble Portico, twice (*d*) the Quantity of Ground enclosed by *Zerubbabel* ; every Side of the new Portico was a Furlong in Length, and therefore the Side of the old Portico cou'd not have exceeded 283 Cubits, since the Area of a Square of 283 Cubits, is a Trifle more than half the Area of a Square of a Furlong, or 400 Cubits.

THE Portico round the inner Court of *Solomon's Temple* we have made 330 Cubits in Length, in the Clear, within the outward Pillars, and each Portico we have made 35 Cubits broad, including the Pillars ; from whence it seems evident, that the inward Row of Pillars of the Portico which surrounded *Herod's Temple*, stood on the same Foundation as the outward Row of Pillars of the Portico round the inner Court of *Solomon's Temple* ; and, by Consequence, the Portico of *Herod's Temple* must have stood on Part of the void Ground of the great Court ; and the Portico of *Zerubbabel's Temple* must have likewise stood on Part of the void Ground of the inner Court of *Solomon's Temple*.

INSTEAD of the 3 Gates which King *Solomon* made in the West Side of the Wall that environed the whole *Temple*, *Herod* made 5, one in the Middle, and two on each Side. This Wall made the 1st Enclosure of *Herod's Temple* ; the Portico, of a Furlong, made the 2d ; the 3 was made by a Wall, inscribed within the Portico ; and within that there was another Wall, or 4th Enclosure, which immediately surrounded the *Temple* : So that *Herod's*, as well as *Solomon's Temple*, was approachable through 4 Courts.

OVER the Valley that lay between the *City* and *Temple*, *Herod* erected a most magnificent Gallery, after the Manner of an *Egypt-*

(*d*) *Jos. Wars of the Jews* l. 1. c. 16.

tian Hall; it was a Furlong, or 600 Feet in Length, in the Clear, and 117 Feet broad. The middle Part was 45 Feet broad, and more than 100 Feet high; each Side was 30 Feet broad, and upwards of 50 Feet high; and the Whole was supported by 162 Corinthian Columns, of 6 Feet Diameter. At the West End of this Gallery there was a spacious Court, to answer the void Ground at the East End of the *Temple*; and on that void Ground *Herod* proposed to raise some beautiful Structure; but *Agrippa* not agreeing thereto, the King employed the 18,000 Men, who had worked upon the *Temple*, in paving the Streets of *Jerusalem*.

HEROD's Buildings were antecedent to those of *Augustus*; the *Jewish* Monarch, full of Gratitude to the *Roman* Emperor, dedicated most of his Works to him; and the *Jewish* Buildings furnished the *Romans* with Examples, as their History did with Precepts, to bring *Architecture* to its highest Perfection in *Italy*. Examples and Precepts were accordingly, in this glorious Age, collected by *Vitruvius*, for *Cæsar*'s Instruction; but whether from the *Grecian* Works and Writers, or from the *Jewish*, let the Description of the *Orders* of Columns, as well as of the *Forms* and *Proportions* of *Temples* declare.

WE shall now conclude our Historical Account of the Rise and Progress of Building, with only adding, that the *Jewish* sacred Structures were the Forerunners of the most considerable Works the World ever produced, in 4 different Periods of Time, of about 500 Years in each Period. The *Tabernacle* was the Sample for the 1st Period; *Solomon's Temple* for the 2d; *Ezekiel's* VISION, and *Zerubbabel's Temple* for the 3d; and *Herod's Temple* for the 4th. This last Structure was no sooner finished than Mystery ceased, the VAIL between GOD and his People was rent, his *New (e) and (f) Everlasting Covenant* immediately took place, and all Mankind became Partakers of it, by the Intercession of that MEDIATOR, who was promised at the Time of the *Fall*, who was always expected, often mistook, and as often represented by Impostures, the main Pillars and Supporters of Paganism, in the several Ages of the World.

(e) *Jerem.* xxxi. 31. to 33.

(f) *Ib.* xxxii. 40.

THE
O R I G I N
O F
BUILDING:
O R, THE
P L A G I A R I S M
O F THE
H E A T H E N S
D E T E C T E D.

BOOK the FIFTH.

CONTAINING

A DESCRIPTION of the *Orders of Columns*; of the Forms and Proportions of *Temples, Basilica's*, and other celebrated Edifices of Antiquity; and of the Standard Measures of the Antients.

THE
ORIGIN
OF
BUILDING:
OR THE
PLAGIARISM
OF THE
HEATHENS
DEVELOPED
BOOK BY WILLIAM

LONDON: Printed and Sold by J. JOHNSON, in Pall-mall, near St. James's Church, 1794.

T H E

Origin of Building:

O R, T H E

Plagiarism of the Heathens

D E T E C T E D.

C H A P. I.

The INTRODUCTION.

VITRUVIUS calls those *Pillars* that are round *Columnæ* (a), and such as are square *Antæ* (b), *Paraſtatæ* (c), and *Pilæ* (d); according to the Places where they were applied; the firſt we tranſlate *Column*, and the laſt *Pilaſter*; ſo that for the future we ſhall call the round *Pillars* by the common *Engliſh* Name of *Column*, and the ſquare Ones by that of *Pilaſter*.

THE proper *Orders* of *Columns*, are thoſe called by the Names of the *Dorick*, *Ionick*, and *Corinthian*; to all theſe *Orders* the ſame Things are common, that is, Baſe, Shaft, and Capital; and the *Columns* of every *Order* ſupport a Set of Ornaments, divided into 3 different Species, and called the Architrave, the Freeze, and the Corniſh: But theſe Ornaments, as well as the Baſes and Capitals, are made different, in the different *Orders*. The 1ſt *Order*, A. Plate N^o 6, has every Thing plain and ſimple; the 2d *Order*, B. Plate N^o 6, has ſome Ornaments added to the Simplicity of the 1ſt; and the 3d *Order*, C. Plate N^o 6, has the Addition of thoſe natural Ornaments, which renders it pleaſant and delightful to the Eye.

THE wooden *Pillars* of the *Tabernacle* having been imitated in the *Temple* of *Solomon*, in a more laſting and ponderous Material, other Edifices were daily erected after that Example; and as great and noble Structures were raiſed on leſs firm Foundations, the Peo-

(a) *Vit.* l. 4. c. 2.

(b) *Ib.* l. 3. c. 1:

(c) *Ib.* l. 5. c. 1:

(d) *Ib.* l. 7. c. 4.

ple found it necessary, as the Magnitude of the Building encreased, and the imbecillity of the Ground happened, to enlarge the Base, sometimes concealing it, and sometimes making it apparent to the Eye; when this fell out, as in the first *Order*, Plate N^o 5, the inferior Base was called a Pedestal, became at last a Part of every *Order*, and was distinguished by three different Parts, namely, Base, Body, and Cornice. Thus the whole *Order* was made up of 3 principal Parts, to wit, the Pedestal, the *Column*, and the Ornaments, or Entablature, each being divided into 3 others, and these general Rules were inviolably observed by the Antients in all the *Orders*.

It was also a Rule, in the most celebrated Works of Antiquity, to set the *Columns* of every *Order* upon a large square Basement, as in Plate N^o 9, to have the Appearance of an entire Stone, under the whole Front of a Building, after the Example of the square Bases, under the Lavers, in the Court of *Solomon's Temple*; which Basement, the *Romans* particularly adapted to those *Columns*, on which they imposed the Name of the *Tuscan Order*, as the proper Pedestal to that *Order*.

THE Moderns have made the inferior Base quite different to the Manner generally practiced by the Antients, as above, especially in their private Houses; which, however, consists of 3 Parts, as a Plinth, a plain Wall, and a Coving, to which they gave the Name of Fascia, as it swathes and binds the Head of the whole Basement together. In the plain Wall, the Apertures for Light, as well as the Door for Entrance into the Fabrick, are placed; which Manner of Basement has divers Presidents among the Antient Works, where Convenience required it to be practiced; whereas the Moderns choose it as a great Ornament, some of them diversifying it without any Regard to these fundamental Precepts.

THE Proportion of the Pedestals, proper to the *Orders*, are regulated by the Bodies of them; this Part, in every *Order*, being a perfect Cube, the Side of such Cube must be equal to the Length of the Plinth of the Base of the *Column*; and being divided into 5 Parts, two of those Parts are given to the Base of the Pedestal, and one to the Cornice.

THE Base of the Pedestal is divided into 3 Parts, of which the square Plinth, A. Plate N^o 31, takes two, and the moulded Part one; this last is again divided into three Parts, one of which is given to the Torus, B; the other two are subdivided into six, the Listells, C. C. each taking one of those Parts, and the Cima, D. the remaining four. The Projection of this Base is the one-third Part of its Height, and the Projection of the Cornice is equal to that of the Base.

THE Cornice of the Pedestal is divided into two Parts, one is given to the Cima E. with its Listells F. F. and the Corona G. with its Cima H. and Listell I. takes the other ; the first of these Parts is subdivided into seven, of which each Listell takes one, and the Cima E. the other five ; the Cima of the Corona, with its Listell, are 1-5th of the Height of the whole Cornice, and is divided into three Parts, one of which is given to the Listell I. and the other to the Cima H. The Plinth of the *Column* is marked with the Letter K. by the Length of which the Body of the Pedestal is determined, as above.

C H A P. II.

Of the DORICK ORDER.

THE *Dorick Order*, according to *Vitruvius* (a) takes its Original from a *Temple* built in the famous City of *Argos*, to the Goddess *Juno*, by *Dorus*, the Son of *Hellen*, and the Nymph *Optice*, King of *Achaia*, and of all the *Peloponnesus* ; after which Sample several other *Temples* were erected in all the other Cities of *Achaia*, tho' at that Time there were no establish'd Rules for the Proportions, and the Manner of this *Order* was wholly the Result of CHANCE ; and as it were by a Miracle of Providence, it happened to bear the Impres of that which was afterwards called *Dorick*.

AT that Time the *Athenians*, after having consulted the *Delphick Oracle*, by a common Consent of all *Greece*, sent into *Asia* 13 Colonies, each having their own Captain, under the general Conduct of *Ion*, Son of *Xuthus* and *Creusa*, whom *Apollo*, by his Oracle, had acknowledged to be his Son ; *Ion* having enter'd *Asia*, conquered all *Caria*, and founded 13 great Cities, to wit, *Ephesus*, *Miletus*, *Myus*, which were swallowed up in the Sea, and the Rights thereof transferred to the *Miletiens*, *Priene*, *Samos*, *Teos*, *Colophon*, *Chios*, *Erythræ*, *Phoea*, *Clazomenæ*, *Lebedus*, and *Melite*, but this last City was destroyed by the others, which had all leagued themselves against it, on Account of the Arrogance of its Inhabitants ; and the City of *Smyrna* was some Time after admitted in its Place, by the special Favour of King *Attalus*, and Queen *Arsinoe*.

THE People of these 13 Cities having entirely driven the *Carians* out of the Country, gave it the Name of *Ionia*, from *Ion*, their

(a) Lib. 4. c. 1.

Leader, in which they built several *Temples* in Honour of the Gods; the first, which was dedicated to *Apollo Panionius*, was made after the Manner of those which the *Achaians* had before erected in *Greece*, and was for that Reason called *Dorick*; and they having been at a Loss what Proportions to give the *Columns* of this *Temple*, to make them sufficiently strong, to sustain the Burthen of the Edifice, and, at the same Time, appear agreeable to the Eye, they at last examined the Length of a Man's Foot, in Respect to his Height, and finding the former to be the 1-6th Part of the latter, they formed the *Columns* so, as that their Height, including the Capital, was just six Times their Thickness. Thus the *Dorick Column*, says *Vitruvius*, was first introduced in Edifices, having the Proportion, Strength, and Beauty of the Human Body.

THIS Proportion, however, did not long continue, for the *Ionians* soon added to the Length of the *Columns* one Diameter, making them seven Times their Thickness in Height.

THUS far *Vitruvius* on the Origin of the *Dorick Order*; the Form of which he gives us to understand was owing to the Example set by CHANCE, by *Dorus*, at *Argos*, in the *Peleponnesus*, in a *Temple* erected to *Juno*, the Wife of *Jupiter*, who thus had the first Product of *Order* offered at her Shrine, carrying therewith the Resemblance of her Husband; but the Proportions were first adjusted by the *Ionians*, in *Caria*.

HELLEN, according to *Strabo* (b), and *Pausanias* (c), was the Son of *Deucalion*, succeeded him in *Thessaly*, and had three Sons, *Æolus*, *Xuthus*, and *Dorus*. *Æolus* married *Procris*, the Daughter of *Eretheus*, King of *Athens*; and he, with his Brother *Dorus*, expelled *Xuthus* out of *Thessaly*, who fled to *Athens*, to *Eretheus*, and there married *Creusa*, another of his Daughters, by whom he had two Sons, *Achæus* and *Ion*: *Eretheus* having been slain between (d) the 10th and 15th Year of *Solomon*, in the Battle between the *Athenians*, and the *Elusnians*, the Command of the Army of the *Athenians* was afterwards given to *Ion*; therefore the Expedition into *Asia* was after the finishing of *Solomon's Temple*; consequently the *Temple* of *Apollo Panionius* was subsequent to that of *Solomon*; and the *Temple* of *Jupiter* cou'd not be much earlier.

THE first Building mention'd in sacred History, in which Pillars were made use of, was the *Tabernacle*; and those of the Vail were the first directed by GOD, who did not give any Proportion for them, as he did for most other Things in the same Edifice: But when *Solomon* erected his *Temple*, he made the Porch six Times its Length, in Height, and he caused two Brazen Pillars to be cast, and

(b) Lib. 8. p. 388.

(c) Lib. 7. p. 396.

(d) *Newton's Chron.* p. 136.

set up in the same Porch, each of which, including the Capital, was 23 Cubits high, and 12 Cubits in Circumference; by which the Diameter of those Pillars was very near the 1-6th Part of their Height: So that by comparing this with what *Vitruvius* relates, it appears to be the very same; and therefore the Truth of the original Proportion of *Columns* comes from the *Temple of Solomon*, and not from that of *Apollo Panionius*, which the *Ionians* built in *Caria*, supposing Sir *Isaac Newton's* Chronology to be right.

BUT if we follow the other Accounts; and place the Death of *Ereätheus* 264 Years after the *Israelites* left *Egypt*, then we must have Recourse to the *Tabernacle*, and prior Works of GOD, to see whether the same Proportion *Vitruvius* gives to the *Columns* of the *Dorick Order*, is not to be found in them.

THE first Proportion revealed by the Almighty Architect of the World to Man, was that of the Length and Breadth of *Noah's Ark*, the latter being 1-6th of the former; and the first Dimension given for the *Tabernacle* was for the Curtains that were to cover it, which had for their Length seven Times their Breadth; exactly corresponding with the Text of *Vitruvius*, who most expressly tells us, That the *Columns* at first were six Diameters high; then the *Ionians* encreased them to seven; of which Length he (e) himself makes them: And supposing them to have Bases, it will answer the very next Dimension given by GOD, for the Curtains that made the second Covering for the *Tabernacle*, which had for their Length just seven Times and one half of their Breadth.

THERE is no doubt but *Vitruvius* well consider'd that notable Action of *Sampson's* raising the Pillars themselves, with all the Burthen they bore, when he made Choice of a strong Man to found the Proportions of the *Dorick Column* upon; and indeed, if we consider that noble Figure as the Principal of GOD's Creation, we can't doubt of the excellent Proportions by which it is framed. *Alberti* (f) tells us, the Antients found the Breadth of a Man to be the 1-6th, and the Thickness, from the Navel to the Reins, to be the 1-10th of his Height; of which Proportion *Nebuchadnezzar* (g) made his Golden Image, which he set up in the Plain of *Dura*, by *Babylon*; but the *Hercules* of *Farnese* is about the 1-8th of his Height in Thickness; which is also the Proportion of his medium Breadth, when viewed in Front, and measured at both Ancles, both Knees, at the Waist, and at the Head: However, disregarding this Example of excessive Strength, this certain Proportion there is in the whole Man, when we compare his solid Content either to a square, or to a round Pillar, of equal Altitude with himself; for the first will produce for the Length of its Side the 1-9th, and the

(e) *Vit.* l. 4. c. 3.

(f) *Lib.* 9. c. 7.

(g) *Dan.* iii. 1.

second will also produce for its Diameter the 1-8th of the Length of such Pillars, as we have often experimentally proved, by filling a Vessel with Water, immersing a strong and well-grown Man therein, then by measuring the Water forced away, and reducing it to a square and round Pillar, of equal Altitude with the Man, as above.

NOTWITHSTANDING what *Vitruvius* hath written of this *Order*, it is nevertheless true, that before and after the Time in which he lived, the Antients had this determinate Rule for the *Columns*, to wit, their Shafts were seven Diameters in Length, to which they added Base and Capital, each half a Diameter high; thus the whole *Column* was eight Diameters of its Body in Altitude, and six Times the Length of its Base, grounding these Proportions on the Figure of a Man, as above; the Length of whose Foot was the 1-6th of his Height, and the Diameter of his solid Content the 1-8th of the same Height.

C H A P. III.

Of the IONICK ORDER.

THIS *Order* is described by *Vitruvius* (a), to have been invented soon after that of the *Dorick*; for the *Athenians* under *Ion*, after taking that Part of *Asia* called *Caria*, began to think of raising *Temples*, after a more delicate and ornamental Mode than those of the *Dorick Order*; and reflecting that they had adjusted that *Order* on the Proportion of the Figure of a Man, they therefore made Choice of that of a Woman for their new Pattern, and with it built the *Temple* of *Diana*, making the Diameter of the *Columns* the 1-8th Part of their Height; to these *Columns* they added Bases, made in the Manner of a coiled Rope, to resemble, in some Measure, the Dress of the Feet; they also cut Volutes on the Capitals, in Imitation of the Head Tire and Tresses of Women's Hair; and they made some Flutings along the Shaft, to imitate the Plaits of a Matron's Robe: Thus they invented two Kinds of *Columns*, the one resembling the naked, neglected Simplicity of Man's Body, and the other the Delicacy and Ornaments of a Woman's. And to render this *Order* still more delicate, succeeding Architects, adds *Vitruvius*, made the *Columns* eight Diameters and a half in Length, and gave them the Name of *Ionick*, as the *Ionians* were the the Inventors of the *Order*.

(a) Lib. 4. c. 1.

THERE is something very particular in the Account *Vitruvius* (b) gives of the Manner of getting Stone to erect the *Temple of Diana*, which the *Ephefians* had Thoughts of fetching from *Paros*, *Proconnesus*, and other Places ; but the Importation of it put them under great Difficulties: However, in the Midst of their Distress, it happened, that as a Shepherd, named *Pyxodorus*, was one Day feeding his Flocks in the Country about *Ephefus*, two Rams fell to fighting, but missing each other in their Career, one of them hit his Horns so violently against a Rock, that he struck off a Piece of it, which seem'd so exquisitely White to the Shepherd, that, leaving his Flocks upon the Mountain, he immediately ran with that Splinter to *Ephefus* ; on which Account, great Honours were instantly deemed him ; his Name was changed into *Evangelus*, (which signifies the Messenger of good News ;) and the Magistrate of the City, to this Day; (adds *Vitruvius*) goes every Month to sacrifice upon the Spot ; and in case he fails so to do, is subject to a severe Penalty.

As the *Ionick Column* is founded on the Proportions and Dress of a Woman's Body, the only Example we can have Recourse to, to find out that Proportion, is by the *Grecian Venus*, which, if measured at the same Places that we before mentioned for the *Hercules*, it will produce a Thickness of the 1-9th Part of the Height of the whole Statue, the Thickness of her Waste, when viewed Side-ways, differs little from it, and is the same universal Proportion between the Length of the *Column*, and its Diameter, as that of eight Diameters is for the Height of the *Dorick Column*, supposing it to have a visible Base of half a Diameter high, which was the Proportion given to this Part, by the Antients, in all the *Orders*.

NOTWITHSTANDING *Vitruvius* has mentioned the Structure of a Woman to found the Proportion of the *Columns* of this *Order* upon, we are of Opinion the Antients only varied the Proportions of a Man in every *Order*, as they were more or less masculine ; and as the *Dorick Column* represented an *Hercules*, so they made the *Ionick* to imitate an *Apollo*, whose Thickness, when measured, like the *Hercules*, as above, is the 1-9th Part of his Height.

THIS *Order* is no less visible in the *Tabernacle*, than that of the *Dorick*, and may be perceived in most of its Parts, in the Pillars at the Door of that Structure, which had Sockets, Fillets, and Chapiters ; to which, if we add the Cords that surrounded the Pillars of the Court to fasten the Curtains to the Bottom of them, the compleat Base will appear, as we shall shew hereafter in the Draughts of the *Order*.

THE Capital that *Vitruvius* describes for this *Order*, seems to be of *Roman* Invention, because, in his Description of it, he makes use

(b) Lib. 10. c. 7.

of this remarkable Expression, *If they should be Pillowed* (c). On the other Hand, the *Romans* seem to have made use of the *Grecian* Capital for their *Composite Order*. However, both of them are apparent in the *Tabernacle*: For in that which *Vitruvius* has described for the *Ionick Order*, what he calls the *Pillow*, is the perfect Resemblance of the Ornaments in the Candlestick, which consisted of a Knop, and a Flower, the same as the Pillow of the Capital consisted of a Knop between two Flowers, or rather the Shells of the Pomegranate, an Ornament used in the Robe of the Ephod.

THE *Roman Composite Capital*, shews at each of the four Corners the compleat hinder Part of a Rams Head, with the Horns on it; so that by viewing the four Fronts of the *Column*, you see two Volutes: In the same Manner the *Corinthian* Capitals have their Volutes disposed; but the first being supposed to terminate in the Head of the Ram, the other is produced into Stalks, and seem to spring from thence: And *Dioclesian*, to shew his great Veneration for the Truth of the Origin of this beautiful Ornament, made the Volutes of the *Corinthian* Capitals of some of his *Columns*, after the Manner and Form of Rams Horns, as may be seen in the Profile taken from his Baths, inserted in the Parallel (d) of the Antient *Architecture*, compared with the Modern.

PALLADIO highly extolls the Invention of the angular Volutes in the *Temple of Fortuna Virilis*, at *Rome*; and most Authors, that have wrote of the *Roman Order*, say it is composed of the *Ionick* and *Corinthian*, by taking the Capital of the first, and setting it upon Part of that of the last; and yet the Volutes no way resemble those belonging to the *Ionick Order*, as described by *Vitruvius*, and copied by themselves.

SCAMOZZI hath made the *Ionick Capital* according to our Conjecture, that is, for the Volutes to advance from the four Corners of the Capital; and *Inigo Jones* hath testified his Opinion in the same Thing, in the Front of the Banqueting-House of *White-Hall*, in *London*; so that the *Composite Order* described by *Scamozzi*, really answers the Truth of that Invention, the Capital sharing those of the *Ionick* and *Corinthian* too.

AND though what we have already advanced touching the Chapters of the Pillars at the Door of the *Tabernacle*, is only conjectural, yet it is very certain, that the *Jews* ornamented their Works with the Heads of Animals, of which the Brazen Sea before *Solomon's Temple*, is an illustrious Example, that having been enriched with 300 Knops, in two Rows, in the Similitude of the Heads of Oxen; from whence the *Grecians* introduced the same Ornaments into the Freezes, not only of the *Dorick*, but of the other *Orders* also, un-

(c) *Vit.* l. 3. c. 3.

(d) Chap. 39.

der Colour of their being Emblems of Labour ; the greatest labouring Work being performed by those Animals, and therefore the Medal struck for *Hercules*, had the Skeleton of an Ox's Head for the Reverse. And it seems evident, that the Volutes in the Capitals of the *Temple of Diana*, which was the Example cited by *Vitruvius*, whereby the *Ionick Order* was constituted, were not there introduced to imitate the Curls of the Hair, as he suggests, but as Emblems to perpetuate the Memory of that Thing, which was the Occasion of removing the Difficulties the *Ephesians* lay under, on Account of the Stone for the Work, as well as the high Pitch of Glory those People were arrived to, to be capable of accomplishing such a stupendious Piece of Building ; a Horn among the *Jews*, and other People in the Eastern Part of the World, signifying every Thing that contributes to a Sovereign, Sovereignty, and Power.

FOR when *Moses* set forth the Strength and Power of *Joseph*, his Expressions were, *The Horns of Joseph are like the Horns of an Unicorn (e)*. *Hannah (f)* after the Birth of *Samuel*, describes her Glory and Honour, in saying, *Mine Horn is exalted in the LORD : He shall give Strength unto his King, and exalt the Horn of his Anointed. Job (g)* who was once the greatest of all the Men in the East, sheweth the Lowness to which he was reduced, by saying, *I have defiled my Horn in the Dust (h)*. *Habakkuk (i)* gave this Description of the Majesty of GOD, *His Glory*, says he, *covered the Heavens, and the Earth was full of his Praise. His Brightness was as the Light, he had Horns (or Beams, and Rays of Light) coming out of his Hand, and there was the Hiding of his Power.* The ten Horns of the fourth Beast in *Daniel's (k)* Vision, alludes to ten Kings that should arise out of the Kingdom that Beast denoted. *Jeremiah* shews the Power of *Israel* to be debased, and that of her Adversaries to be advanced, by saying, *GOD hath cut off all the Horn of Israel, and hath set up the Horn of her Adversaries (l)*. And *Zacharias*, in his Prophecy (*m*) of our LORD and SAVIOUR, thus expresses himself, *Blessed be the LORD GOD of Israel, for he hath visited and redeemed his People, and hath raised up an Horn of Salvation for us, in the House of his Servant David ;* the Horn here, signifying a King of Kings, and the Supreme of all Sovereign Power.

HERODOTUS writes, that when *Hercules* desired to see his Father *Jupiter*, after Death, *Ammon* presented himself to him, in the Skin of a Ram ; from whence the *Egyptians* represented *Jupiter* by an Image, wearing the Skin of a Ram ; and this proved the Rise of adorning the Statues, and Medals, of the Antients, with Rams Horns, or something relating to that Creature.

(e) *Deut.* xxxiii. 17.

(f) 1 *Sam.* ii. 1. and 10.

(g) *Chap.* i. v. 5.

(h) *Job.* xvi. 15.

(i) *Chap.* iii. v. 3. and 43

(k) *Chap.* vii. v. 24.

(l) *Lamen.* ii. 3. and 17.

(m) *Luke* i. 68.

(n) *Lib.* 2.

Mr. *HAYM* (o), as an Introduction to his Explanation of *Athenian* Medals, describes two as struck for *Cecrops*, the Founder of *Athens*, one of which has a Horn arising from the Bottom of the Hair of the Head which turns up by the Side of the Face. And the same Author has described several other Medals, which have Horns proceeding out of the Head, above the Ear; this Practice becoming very common in *Greece*, after the Time of *Alexander* the Great, who thus bore the Horn, that it might make the People believe that he was the third Son of *Jupiter Ammon*; and those that followed him, had in View to prove themselves, by the Horn, the true Descendants of *Alexander*.

Mr. *HAYM* (p) has given us a Draught of a very curious Medal, in the Collection of the Earl of *Winchelsea*, which he supposes to be of *Alexander* the Great, because the Head has a Diadem, and the Horn of *Jupiter Ammon*, in the Manner above described; and the Reverse has a Lion, agreeing with a remarkable Circumstance relating to that Prince: For *Plutarch* tells us, when *Olympia*, the Mother of *Alexander*, was big with him, his Father dream'd that he had sealed her Belly with a Seal, on which was engraven the Figure of a Lion. He (q) has also given us Draughts of three other Medals, in the Manner of this Monarch, one is in the Collection of the Earl of *Pembroke* (r), and was struck by the People of *Aphyte*, in *Thrace*; the other two belonged to the Duke of *Devonshire*; they have for their Reverses a Palm-Tree, and were struck by the People of *Cyrene*.

THE Ram, or the Horn of that Animal having been thus a Symbol of the highest Pitch of Divinity with the Antients, so it was of their earthly Power and Valour. *Lyfimachus* (s) King of *Thrace*, having incurr'd the Displeasure of *Alexander* the Great, by giving *Calisthenes*, the Philosopher, (whom *Alexander* had condemned to be tortur'd to Death) a Dose of Poison, to hasten his End, he was instantly thrown into a Lion's Den, to be devoured by one of those Beasts, for his Presumption: But *Lyfimachus* defended himself with such Bravery, that he soon overcame, and slew that fierce and ravenous Beast. *Alexander*, from thenceforward, conceived so great an Admiration for his Courage, that he distinguished him for one of the bravest *Macedonians* in his Troops, and he was the first of his Commanders that obtained the Title of King, after his Death. *Lyfimachus* therefore, to shew himself worthy to succeed his Master, caused a Horn to be put in his Medals, just above the Ear; a Draught of one of those Medals Mr. *Haym* (t) has inserted in his Book, copied from an Original belonging to the Earl of *Winchelsea*. The People (u) of *Egina* put a Rams Head on their Medals, to shew

(o) *Tesoro Brit.* vol. 1. p. 161.

(p) *Ib.* v. 2. p. 9.

(q) *Ib.* v. 2. p. 95.

(r) *Ib.* v. 2. p. 124.

(s) *Lib.* 1. c. 9.

(t) *Tes. Brit.* v. 1. p. 140.

(u) *Ib.* v. 1. p. 218.

their Dominion by Sea, in which Element they contested for Sovereignty with the *Athenians*; and *Carausius* (w), when he assumed the Purple in *Britain*, put, for the Reverse of his Medal, the Figure of a Ram.

THEREFORE as spiral Figures were represented in the *Ionick* Capital, the Idea of them cannot be ascribed to the Curling of a Woman's Hair, as *Vitruvius* would make us believe, when Nature furnishes us with an infinite Number of other Examples of that beautiful Ornament; and when it is recorded that the Altars of GOD had Horns at the four Corners of them; when Horns were Emblems of every Thing that contributed to Sovereignty, and Power, as above; when *Isaac* was exchanged for a Ram, miraculously caught by the Horns; when the *Israelites* were brought out of *Egypt*, instantly after Sacrificing young Rams; when the Dwelling of GOD was covered with Rams Skins; and when the Walls of *Jericho* fell down at the Sound of Trumpets made of Rams Horns. The Heathens must have known this History, and they were sure there was some hidden Virtue in that Creature, to cause them to make it a Symbol of Divinity and Power; and therefore the antient Architects applied the Head of it to the most effectual Machine of War they had to batter down Walls, that were irresistible to every other Thing; besides which, *Phryxus*, when he (with his Sister *Helle*) fled from *Ino*, the Daughter of *Cadmus*, put a Golden Ram for the Ensign of his Ship: And such Veneration had the Antients for the Ram, that they made him the first of the twelve Signs of the Zodiac; and, consequently, to be Master of the one-12th Part of the whole Circle of the Heavens.

IF the *Tabernacle* had never furnished the Heathens with any Forms at all for the *Orders* of *Columns*, and if they never had heard of the great Miracles in Favour of the *Israelites*, nor of the emblematical Meaning of the Horn among the *Jews*, the battering Rams, perhaps, may appear Antecedent to the People (x) of *Ionia* erecting Structures after the Order called by that Name; for the *Greeks* (y) taking *Epeus* with them to the Siege of *Troy*, it is said that he invented a Kind of Ram, with which they battered the Walls of that City; and was the Foundation of the Fable of the *Trojan Horse* (z), so much celebrated by the Poets; for the Body of this Machine had a House over it, to cover the Men that worked it from the Besieged. The Flight of *Phryxus* is still older than the Siege of *Troy*; and the Story of *Jupiter* and *Hercules* must still be older.

THE *Carthigenians*, according to *Tertullian* and *Vitruvius*, were the Inventors of battering Rams, but we are inclined to think they

(w) *Tes. Brit.* v. 1. p. 289.

(x) See *Paul Pezron's* Def. of the Ant. of the Times. *Paris* Edit.

(y) *Filebien's* Lives of the Architects. p. 12.

(z) *Pliny* (l. 7. c. 52.) says this Engine was at first called a Horn.

were only the first People, after the *Trojans*, that put these Machines into Practice in their Wars; and the more because they were a Colony of *Phœnicians*, in whose Part of the World battering Rams became very common in the Days of *Ezekiel* (a), who prophesied of the Destruction of *Jerusalem*, and the *Babylonian* Captivity of the *Jews*: And in the Explanation of *Daniel's* Vision of the Ram and He-Goat, (which is represented in the Freeze of the Profile taken from *Diocelisan's* Baths, as above) the two (b) Horns of the Ram signify the Kings of *Media* and *Persia*; and that of the Goat, *Alexander*, the first King of the *Grecian* Empire, which shews that they were typical, as well as emblematical Representations of great Things among the *Jews*.

C H A P. IV.

Of the CORINTHIAN ORDER.

THE *Corinthian Order* soon followed the *Ionick*, and is attributed, by *Vitruvius* (a), to the Invention of *Callimachus*, an Inhabitant of *Corinth*, a most opulent and flourishing City of *Greece*, and happened on this Occasion: A Virgin of that City having been upon the Point of Marriage, fell Sick, and died: After her Funeral, her Nurse put into a Basket some small Vases, which she had valued in her Life-Time, and then set the Basket upon her Tomb; and lest the Air and Weather should do the Vases an Injury, she covered the Basket with a Tile: The Basket having been accidentally placed upon the Root of an *Acanthus*, or great Dock, in the Spring of the Year, when the Herb began to sprout, and put forth Leaves, the Stalks thereof crept up along the Sides of the Basket, and meeting with the Edge of the Tile, were forced down again at their Extremities, by which they formed the Sweeps of the Volute.

THE Sculptor *Callimachus*, who, for the Delicateness of his Workmanship upon Marble, and for the Genteelness of his Invention, was, by the *Athenians*, furnamed *Catatechnos*, passing near this Monument, began to cast an Eye upon the Basket, and to consider the pretty Tenderness of that ornamental Foliage which encompassed it; the Manner and Form whereof so much pleased him for the Novelty, that he shortly after made *Columns* at *Corinth*, resembling this Model, and ordained its Proportions agreeable to this *Corinthian* Mode.

(a) Chap. xxi. v. 22.

(b) *Dan.* viii. 20.(a) *Lib.* 4. c. 1.

THIS is *Vitruvius's* Relation of the Original of this beautiful Part of *Architecture*, on which we must observe, that it was about the 60th Olympiad, or 537 Years before CHRIST, that *Callimachus* flourished; so that it may well be presumed that it was in the same Age the other *Orders* received their Being among the *Grecians*, since *Ctesiphon*, who was the first Architect of the *Temple* of *Diana* at *Ephesus*, was Contemporary with *Callimachus*; and this *Temple*, according to *Vitruvius* (b), was the first Example of the *Ionick Order*; before which Time, the *Grecians* might have only imitated the general Form of the Pillars in the *Temple* of *Solomon*, without looking into the Proportions of them, or adapting such others as were of sufficient Authority, to render them Rules to Posterity.

THE *Columns* of this *Order* are generally ten Diameters in Length, which continues the same Gradation of Proportion, as accrued in the other *Orders*, by the Proportion of those Figures *Vitruvius* names to found them upon; and this arises from the most slender and elegant Thickness in the Man, namely, from his Navel to his Reins.

THE Length of eight Diameters for the *Dorick Column*, supposing it to have a Base of half a Diameter; nine Diameters for the *Ionick*; and ten for the *Corinthian*, are more universally approved, and are oftener found in antient Works than any other Lengths, nearly approaching to them; for these were the Lengths always in View, rarely exceeded, and not often found deficient in approved Buildings.

THAT the *Corinthian Column* is apparent in the Court of the *Tabernacle*, is in effect proved by what we have before cited, in Treating of that Structure; and if any Insufficiency should be thought in our Conjectures on that Work, the Brazen Capitals of four Cubits in Height, in Lilly-Work, (nearly equal to the Diameter of the Pillars, to which they belonged) in the Porch of *Solomon's Temple*; the Pillars of Almug-wood carved in the Figure of Palm-Trees, in the same *Temple*, and the square Pillars in *Solomon's House*, mentioned by *Josephus* (c) to have been covered with *Corinthian Work* in Cedar, (that is, they were ornamented in that Manner, which was afterwards practiced by the *Corinthians*) are Evidences too strong in our Favour; and incontestably shews that *Vitruvius's* Account is near 500 Years too late, for the Original of that which was delivered from the Mouth of GOD to gratify Mankind with more Opportunity of Adoring and Honouring him.

VITRUVIUS's Account seems, nevertheless, to have some Truth for its Foundation, and to be founded on that Law enacted by *Moses* (d), whereby the *Israelites* were to make an Offering to GOD of a Basket of the Fruits of the Land of *Canaan*, after they should

(b) Lib. 4. c. 1.

(c) *Ant.* 1. 8. c. 2.

(d) *Deut.* xxvi. 1.

be fixed in the Possession of that Land ; which Basket every Man was to bring to the Place of the Altar of the LORD, there to deliver it to the Priest, (who was to set it down before the Altar,) and then to make an open Confession of the Bounties he had received.

THE *Grecians* finding that three different Sorts of Things constituted the most perfect Work, they attempted no other *Order* of *Columns*, but the *Dorick*, *Ionick*, and *Corinthian*, those being sufficient to answer all Purposes in *Architecture*.

THE *Dorick Order* was the first said to have been invented, the *Columns* of which were plain, and without a visible Base ; the *Ionick Order* was the second, and more enriched, the *Columns* of which were higher than the former, and had Base and Capital ; and the *Corinthian Order* was the third, the *Columns* of which were still higher and richer ; all which Properties are manifestly apparent in the Pillars of the *Tabernacle*, for those of the Court were low, to which add the Plainness and Want of a projecting Base in those of the Vail, and their being the first Pillars directed by G O D, the Compound produces all the Properties peculiar to the *Dorick Column*.

AGAIN, the Pillars of the Vail were higher than those of the Court ; to which if we add the Bases and Chapiters of the Pillars of the Door, the Compound produces all the Properties peculiar to the *Ionick Column*.

AND lastly, the Pillars of the Door were still higher than those of the Vail, having both Base and Chapter ; to which add the Excess of Ornaments in the Pillars of the Court, from their more free and open Situation, where the Trees would naturally spring and bud forth more than even at the Door of the *Tabernacle*, and the Compound produces all the Properties peculiar to the *Corinthian Order*.

WHEN we were speaking, among our Remarks on the Pillars of the *Tabernacle*, of their different Kinds, we took Notice that the Chapiters of those in the open Air were a Representation of natural Productions, but that the Contrary happened to those within, there is no doubt but that the *Grecians* well consider'd this, when they invented that necessary Ornament called by the Name of the *Attick Pillar*, which, in Effect is no more than a diminutive *Dorick Pillar* ; and this, in the most elegant Structures, was set upon the *Corinthian Order*, to crown the Innocence of that charming Composition.

HOWEVER, we are by no Means for advising, or even insinuating, that it is an Impropriety to set the *Dorick* first, and in its Place substitute the *Corinthian Order*, setting upon that the *Ionick*, and giving the *Dorick* the highest Place, as the same is, in some Measure,

ture, practiced (e) in the Castle of *Madrid*, in *France*, built by *Francis* the First, in Imitation of that in *Spain*, in which he was detain'd Prisoner by *Charles* the Fifth; for in those Buildings the *Corinthian Order* supports the *Dorick*, which crowns the Structures, and over that is the *Ionick*, forming several Turrets: On the Contrary, we would ever assign the *Dorick* the lowest Place, but the Intercolumnations we would quite reverse, and make the *Dorick Columns* very near to one another, the *Ionick* wider, and the *Corinthian* still wider.

OUR Reasons for this Inversion we ground upon these Authorities, that *Satyrus* (f) and *Phytus* placed the *Dorick Columns*, in the *Mausoleum*, at a Diameter and a half from one another; that *Ctesiphon* placed the *Ionick Columns*, of the *Temple* of *Diana*, at *Ephesus*, at three Diameters, or thereabouts, from one another; that in the Works of the greatest Antiquity, it was usual to set *Columns* upon *Columns*, and even three Degrees over one another; that *Vitruvius* (g) teaches, when *Order* is set upon *Order*, the *Columns* above should be a fourth Part less than the next below, grounding his Reason on the Diminution natural to the Cypress, Pine, and other Trees, which necessarily widens the Intercolumnations the higher you ascend; and that the most ornamented *Columns* of the *Tabernacle* were the widest from each other, and the shortest employed in the same Work: To all which we shall add, that Strength in Fact, and Appearance too, is in setting the *Columns* nearer to one another; and, on the other Hand, the Beauty resulting from the tender Ornaments, and airy Shape of the *Column*, is no ways so conspicuous as when they are removed from each other, so as to give the Eye a little Intermission to view them separately.

C H A P. V.

Of the general Proportion of the Accessary Ornaments of all the Kinds of *Columns*.

THE *Dorick Order* being the Pattern of the greatest Strength in a perfect Piece of Building, must therefore prescribe Proportions, in that Respect, to the other *Orders*; and as it hath been hitherto compared to the Body of a strong Man, we believe we shall not err much (if at all) by asserting, that the

(e) Vide. City and Country Palaces in the *French King's* Cabinet.
(g) Lib. 5. c. 1.

(f) *Vit* Pref. to Lib. 7.

greatest Breadth of a Man's Foot, is one half of the greatest Length, therefore his two Feet together is equal in Length and Breadth, and one of these Dimensions answers to the one-sixth Part of the Height of the whole Man, as above: This, however, is not the Case with the antique Statues, which are supposed to consist of all the Excellencies of the Human Body collected together; and therefore those Parts most liable to Alteration, by Dress or Action, appear to have been made according to the Ideas of the Sculptors, from the Examples of corrupted Nature; since the Feet of a Man becomes more or less in Breadth, as they are more or less confined by Shoes, Sandals, or whatever the various Countries, or Times, afforded for their Defence.

THE Changes the Parts of the Human Body are subject to, are every where to be seen, so that it will be needless to collect a Number of Proofs under this Head. *Hippocrates* tells us, the *Macrocephali* (People living near the City *Cerasus*, in *Cappadocia*) are a Nation different from the Rest of the World, by their long Heads, which he says was owing to a Law or Custom among them, to fashion the Heads of their young Children with their Hands, and, by the Use of Bondages and proper Arts, forced them to grow longwise: And *Herodotus* (a), upon the Examination of the Skulls of dead People, after a Battle between the *Persians* and *Egyptians*, found those of the latter much stronger and thicker than those of the former, from the *Egyptian* Custom of Shaving the Heads of their Children early, by which Means the Bone was rendered thicker and stronger through the Heat of the Sun, whereas the Heads of the *Persians* were softened by the contrary Custom.

THE Feet of a Man forming a square Base under his Body, equal in Length and Breadth to the one-sixth Part of his whole Height, and the Diameter of his solid Content, when reduced to a round Cylinder of equal Altitude to himself, being the one-eighth Part of his Height, as above, produces, for the Projection of the Base, the one-sixth Part of the Diameter of the Body sustained by it, which is the very same that is given to the Base of the *Attic Pillars*, applied to this *Order*, and answers the very Projection the Sockets in the *Tabernacle* are reasonably presumed to have had, before the Boards of that Structure; which, having been quite plain, had, in Effect, the same Proportion between Length and Breadth, as the plain Part of the *Dorick Columns* have between the moulded Parts of their Bases and Capitals, or rather between the Iron Rings, or that which imitates them, at each End of the Shaft.

THE Entablature of the *Dorick Order* is the one-fourth Part of Height of the *Column*, or two if its Diameters, of which the Archi-

(a) Lib. 3.

trave is half a Diameter, and the Freeze and Cornice three Quarters of a Diameter each.

As the following *Orders* naturally become more feeble and weak; the *Columns* should have less Weight assigned for them to support, or, however, an equal Quantity; and this must be proportioned in Respect to the Diameter, in which alone the Strength of the *Column* consists. The *Dorick* therefore giving Laws to the other *Orders*, as in this, the Ornaments together are two of its Diameters high; so likewise in the *Ionick* and *Corinthian Orders* two Diameters of the respective *Columns*, at most, should determine the Height of the Entablature; for there is no Reason why the Entablature should encrease, as the *Columns* become more tall and slender, as if it was intended that this ornamental Part, which is designed to crown the *Columns* so beautifully, should, at the same Time, overwhelm them with Weight.

BUT the Wider the *Columns* are from each other, the bigger the Architrave ought to be, and the less the Freeze: The Architrave represents; and often is, the first and chief Beam over any Sort of Pillars, and on which the Floor, or Roof, of a Building is rested; but the Proportion that it ought to have, in Respect to the Length of its bearing, is one of those Points called Arbitrary, and at the Discretion of the Architect, as may be gathered from the Measure of this Part, in antient Edifices, where we generally find the *Dorick* Architrave less than the *Ionick*, and the *Ionick* less than the *Corinthian*; so likewise we find the Cornice of the *Dorick* to have less Altitude than that of the *Ionick*, and the *Ionick* less than that of the *Corinthian*.

THE Diameter of the *Dorick Column*, A. Plate N^o 6, being divided into 60 Parts, the Base has a Projection of 10 of those Parts on a Side, or 20 in the Whole: The *Column*, with its Entablature, being ten Diameters high, the *Column* takes eight of them, the Architrave half a Diameter, or 30 Parts, the Freeze three Quarters of a Diameter, or 45 Parts, and the Cornice three Quarters of a Diameter, or 45 Parts.

THE *Ionick Column*, B. Plate N^o 6, with its Entablature, being 11 Diameters high, the Base projects 11 Parts on each Side, or 22 Parts of 60, contained in the Diameter of the *Column*, the Architrave is 33 of the like Parts, the Freeze 40, and one-third, and the Cornice 46, and two-thirds.

ALSO in the *Corinthian Order*, the *Column* C. Plate N^o 6, with its Entablature, being 12 Diameters high, the Base projects 12 Parts on each Side, or 24 in the Whole, the Architrave is 36 of the like Parts, the Freeze 36, and the Cornice 48.

Now

Now the Reason why the Architrave of the *Dorick Order* is so low, and at the same Time called the chief Beam, and the Freeze, which is made by the Thickness of other Beams laid reverse upon it, so high, is easily answered, for the Beams which make the Architrave having shorter Bearings than those which make the Freeze, are laid Flat-ways; but those of the Freeze, whose Bearings are supposed much more than the other, are laid Edge-ways: Besides, the chief Beam is really the Biggest, for the *Column* requires it to be as wide as its Diameter above, which is less than that below by an eighth Part, and therefore becomes 52 Parts and a half broad, by 30 deep, whereas the cross Beams are only 45 deep, and 30 wide.

THE Rule that was observed in the other *Orders* for determining the Diameter at Top, was by producing the Diminution allowed in the *Dorick*, 'till it came to the Length given to the naked Shafts, which gives for the Diameter of the *Ionick Column* about fifty-one Parts, or Minutes, and a half at Top; and for the *Corinthian* 51; but this is on the Supposition that in every *Order* the Diminution be two-thirds of the Length of the naked Shaft of the *Column*, and that it begins after the other one-third is brought up of the full Size of the Diameter at Bottom, as was sometimes practiced by the Antients, and generally followed by the Moderns; tho' the most natural Manner of Diminution of *Columns*, was to begin from the very Base, as in the *Columns* of the Porch of *Septimius Severus*, at *Rome*; a Work of the most astonishing Beauty!

THE *Romans* commonly made the Diameter of the *Columns* of these three *Orders* the same at Top, keeping it to 52 Minutes, on Account of the optick Appearance lessening all Objects, the further they are removed from the Eye, in the same Situation; and therefore, for that Reason, they introduced, in their Works, many Things no Way consistent with Reason, or Proportion: Nor did they consider, that a Building is not to be looked at from any particular Point or Distance, as those Things are, which in the Eye, at one View, should appear perfect in all their Parts.

IN many of the famous Buildings erected at *Rome* after the *Corinthian Order*, the Entablature was made the one-fourth Part of the Height of the *Columns*, which being generally ten Diameters in Length, thereby made the Ornaments two Diameters and a half high, which was commonly divided into ten Parts, three of which were given to the Architrave, three to the Freeze, and the remaining four to the Cornice: Thus the Entablature of the *Corinthian Order* became much more massy, than that of the *Dorick Order*; the Cornice being the full Diameter of the *Column*; whereas, in the *Dorick Order*, it was only three-fourths of the Diameter of the *Column*: But to remedy this Encrease of Weight in the Entablature,

as

as the *Columns* advanced in Height, they brought them nearer to one another, and so established it as a Rule in their *Temples*, that the Intercolumnation of the *Dorick Order* should be very wide, that of the *Ionick* less, and that of the *Corinthian* still less.

THUS the Entablature over the *Corinthian Column* became full one-third more in cubical Content than it would be, had it been made only similar with the *Dorick*, in Proportion to the Diameter, and not to the Length of the *Column*; which, in Point of Oeconomy is very considerable. But this, though taught by *Vitruvius*, is a Thing that the *Romans* seem to have had no Regard to in their Buildings: For, as Monsieur *Perrault*, in his Preface to his Translation of *Vitruvius*, observes, among all the *Roman Laws* that were made to put a Stop to Excess and Extravagance, there were never any to regulate the Expence of Building.

So that if we consider the Nature of those great People, and the Fondness they shewed in being desirous to leave to Posterity Buildings of such Magnificence, and their stripping the *Dorick Order* of some of its Ornaments, and adding to the *Corinthian* more, thereby to amuse the World with their being the Inventors of two new *Orders of Architecture*, we can't depend upon the Models they have left us of the *Grecian Orders*, to be after the real *Grecian Manner* or Proportions, but alter'd and diversified, the better to colour their own Inventions; Examples of which were raised in their triumphal Arches with the Spoils of the rich Buildings they brought from *Asia*, *Egypt*, and *Greece*, after a total Devastation of all that was Rich and Beautiful in those Countries.

THIS Licentiousness *Vitruvius* well foresaw would, in Time, prove the entire Subversion of the real *Orders* themselves; and in his Days he tells us, That the *Corinthian Order* was not so strictly followed, but it often partook of the Ornaments peculiar to the *Dorick* and *Ionick*, and rarely differed from the one or the other in any Thing but the Capital; for which Reason he will not admit it to be properly an *Order*: And indeed if we turn to the *Tabernacle*, we shall find but two *Orders* in the Structure itself, the other serving for the Ornaments of the Court of that Edifice. But notwithstanding this Doctrine of *Vitruvius*, the Caprice of the *Romans* still prevailed in the succeeding Ages, and led them so far as to diversify the *Columns*, even in the same Edifice, though they stood upon the same Base, in the same Line, and supported the same Entablature; for Proof whereof, there is a remarkable Instance in the great Hall (b) of *Dioclesian's Bath*, at *Rome*, where four of the *Columns* are *Corinthian*, and the other four are *Composite*.

(b) *Desgodetz's Measures of the antient Buildings*, p. 306.

C H A P. VI.

Of the particular Measures of the three Orders of Columns, and of the Names of the several Parts of those Orders.

THE *Dorick Column* is supposed to represent one of the Forked *Trees*, which, in the original Dwellings, was stuck up in the Ground; and such Tree had only three Things remarkable in it; the first is that just under the Branching out of the Limbs, it encreased by Degrees 'till those Limbs made a Fork: Secondly, those Trees, from their natural Manner of growing, insensibly diminished from the Contraction above the Root, to the Head, or Branching out of the Limbs: And, Thirdly, those Trees, by being set up in the Ground, their lower Part, which from the Root, to the natural Body of the Tree, decreased by Degrees, was buried. A Tree so set up and imitated in Wood or Stone, the Representation is called a *Column*, as above, from *Columnæ*; a Prop.

WHEN these *Columns* were to be imitated in Stone, the Contraction of the Root was called a Base, from *Basis*; a Rest, or Support, and was divided into many lesser Parts; the Encrease of the Fork was called the Capital, from *Capitellum*, the Head or Top of any Thing, and was likewise divided into many lesser Parts.

THE first Part of the Base is called the Plinth, from *Plinthus*, a square Tile, and this takes its Original from the Sockets of the *Tabernacle*, which GOD directed to be made of a more lasting Material than what was set upon them, as being next the Earth, whose Moisture would soon have rotted the Wood, had not the Pillars and Boards been thus fortified; this Plinth is the one-third Part of the Height of the Base, or the one-sixth Part of the Diameter of the *Column*.

THE Remainder of the Base is circular, because the Members are the Imitation of the Cords that twice surrounded the Pillars of the *Tabernacle*: This Part of the Base is the one-third Part of the Diameter of the *Column*, and consists of three Parts in the Formation of it; the first Part is the lower Cord, called the *Torus Inferior*, from *Toros*, a Cable, and is in Height the one-eighth Part of the Diameter of the *Column*; the second Part is the Space between the two Cords, called the *Cavetto*, from *Cavus*, a Hollow, and is equal in Height
with

with the Torus Inferior, which, to make it the more obvious, has a square Fillet, both above and below, each of which is the one-sixth of the whole Cavetto ; and the third Part is the upper Cord, called the Torus Superior, equal in Height to the one-twelfth Part of the Diameter of the *Column* : The Toruses are made one bigger than the other, notwithstanding they are the Imitation of the same Cord ; and this Variation from Nature produces an agreeable Harmony to the Eye, as it is founded on that Diminution so commonly given to the Works of GOD, as they ascend upwards.

THE plain Part of the *Column* is the Resemblance of the plain Body of the Tree, and was distinguished below from the Base, by a square Ferril, in Imitation of the Fillets which were put round the Pillars of the *Tabernacle*, and is called the Apophyge, from the Iron Rings antiently made use of to keep wooden *Columns* from splitting : Above, it was distinguished from the Capital by another square Ferril, and an Astragal, from Astragalos, the Bone of the Heel, but it was no more than the Imitation of the Cords that tied the Curtains to the Tops of the Pillars of the Court of the *Tabernacle* ; and being thus diversified, produces that Encrease, peculiar to those Works of GOD which he hath given a Head unto ; and therefore it gives us all the Beauty, in this Part, the Imagination is capable of conceiving. The Fillet next the Base is the one-thirtieth Part of the Diameter of the *Column* below ; and the Fillet and Astragal next the Capital is the one-twelfth Part of the same Diameter ; and being divided into three Parts, one is given to the Fillet, and two to the Astragal.

THE Capital is equal in Height to the one-half of the Diameter of the *Column*, and is divided into three principal and equal Parts ; the first of which is called the Gorge, Gule, or Neck, and is equal, in its Diameter, to the Top of the naked Part of the *Column* ; the second Part is divided into several lesser Members, and represents the Tree, just under the Fork ; and the third Part is the Corona, from Coronis, the Crowning, and was a square Tile, or Piece of Wood, laid on the Capital, to defend the Top of the *Column* from the Weather.

THE Members of the second Part of the Capital are called Annulets, and Echinus, denoting Degrees of Projection, and receiving their Names from the Rings, or Ferrils, the Annulets represent, and from the Roughness of the Carving, the Echinus is usually enriched with ; three of these Annulets are under, and one is above the Echinus ; every Annulet is a 60th Part of the Diameter of the *Column*, and the Echinus is the one-tenth Part of the same Diameter.

THE Corona, or third Part of the Capital, is divided into other Members, as a Cima, from Kymation, a Wave ; this is bound with a
Lift,

Lift, from Liftello, a Girdle; and it was an invariable Rule among the Antients, to finish the Top of every Thing exposed to the Weather with a Member, representing a Wave of Water, the one half of which was Convex, and the other half Concave; when the uppermost Part of the Cima is Convex, and the lower Part Concave, it is called Cima Recta; and when the upper Part is Concave, and the lower Part Convex, it is called Cima Reverfa; though some have told us the first is the Reverse, and the last the Right Cima, which is a Point not very Material, Nature producing Instances of both Sorts, when the Water is put into Agitation by the Wind, or by the Encrease of its own Velocity, from off the Roof of a Building, or any other declining Surface; and for this Reason we find those Cima's were sometimes formed by the Quadrant, and sometimes by the one-sixth Part of a Circle. The Cima, with its Liftel, is the one-fifteenth Part of the Diameter of the *Column*; and being divided into three Parts, one is given to the Liftel, and two to the Cima.

It was also a Rule among the Antients, as often as any principal Part was bound with a Fillet, to unite it to the Part to which it belong'd, by a Cavetto, or Hollow; from whence it also became a Rule to finish, in this Manner, all such Parts as made the Crown, or Cover, of a Thing, provided always it was not the last and uppermost Part of the whole *Order*; for in this Case, the Cima, with its Liftel, and not the Cavetto, with its Fillet, made the finishing Member; the Fillet, with its Cavetto, is the one-fifteenth Part of the Diameter of the *Column*; and, being equally divided, one half is given to the Fillet, and the other half to the Cavetto.

UPON the *Columns* of the *Dorick Order* is placed the Architrave, or chief Beam, which not only serves to keep the *Columns* together, but makes the Foundation of the Floor and Roof, supported by those *Columns*: This Architrave is divided into three principal and equal Parts; the first of those Parts continues plain, and is called the first Fascia; the last is equally divided into two Parts, and the uppermost of those two Parts is called the Tænia, but the undermost is added to the middle principal Part, thereby making it one half of the Architrave, and this is called the second Fascia, which is interrupted for half the Diameter of the *Column* in Length, over the Middle of every *Column*, and likewise, at the Space of three Quarters of a Diameter in Length upon the whole Extent of the Architrave, by an Ornament representing six Drops, hung to a String, and called the Guttæ's, and these are of the Depth of the undermost Division of the two, into which the upper principal Part of the Architrave is divided into; and being divided into three Parts, one is given to the String, and the other two to the Drops.

THESE Fascia's, in the Architrave, are thus named from the Swathes the Antients made use of to cover their Legs and Thighs with,

with, instead of Breeches ; and the oftener they revolve, the larger they grow : The Tænia is also thus named, from a Ribband, or Headband, to tie up the Hair with : And the Guttæ signifies a Drop of Water ; which Names have all the Affinity we can conceive with the Members they denote.

UPON the Architrave is placed the Freeze, whose Height is determined by the reverse Pieces, or Beams which make the Floor ; the Ends of these are represented directly over the Guttæ's in the Architrave, are called Triglyph's, from their hollow Graving, resembling three Furrows, or Gutters, and the Spaces between are called Metopes. The Word Freeze, in the general Sense, signifying a Thing congealed ; and, in *Architecture*, a Piece of Embroidery, it is manifestly derived from the embroider'd Curtains of the *Tabernacle*, when they were drawn up.

THE Cornice is the next and last Ornament of this *Order*, and consists of four Parts, namely, the Bed Moulding, the Mutules, the Corona, and the Cima. The first is supposed to be a Piece laid upon the Extremity of the reverse Beams, parallel with the Architrave, to bear the Ends of the Rafters that make the Roof ; the second is the Ends of the Rafters ; the third is a Piece laid upon the Rafters to bear the Tile, or other Covering ; and the fourth discovers the End of the Materials the Roof is covered with, and therefore tho' included in the Name of the Cornice, yet it's of a different Species to the other Parts that compose it ; so that the Cornice with, or without this Cima, still retains the same Name. The whole Cornice is divided into four equal Parts, of which the Bed Moulding takes one, the Mutules one, the Corona one, and the Cima one ; each of them being again subdivided into lesser Parts, to form the smaller Members. The Bed Moulding consists of three Members, the Mutules of two, the Corona of three, and the Cornice of two. The Bed Moulding is divided into nine Parts, four of which are given to the Capital of the Triglyph's, four to the Cavetto, and one to the Lintel. The Mutules is divided into four Parts, three of which are given to the clear Mutules, and the Cima, that crowns them, takes the other Part. The Corona is divided into three equal Parts, of which, the Corona takes two Parts, and its Cima and Lintel one ; which last Part is again subdivided into four others, of which the Cima has three, and the Lintel one. The Cima, or last principal Part of the Cornice, is divided into four Parts, three of those Parts are given to the Cima, and one to the Lintel, which serves as the last Member, and is a Band to the whole Cornice.

THE Mutules, for their greater Ornament in Stone-Work, are made horizontal underneath, instead of answering the Inclination of the Roof, by which Means the Water is more liable to run along

the Bottom of them, 'till it comes to the Triglyph's, then to run down them, and so drop over the Architrave; for which Reason Indentures, or Gutters, were made in the Faces of the Triglyph's, the better to bring the Water together, that it might drop off; the Drops are represented by the little Bells which lie on the Architrave; and because, when the Rain ceases, it's natural for the running down of the Water to contract itself, by Degrees, into Drops, from this Observation, or from the Pendants of Ice in the Winter, from such Places where the Water falls, is the most reasonable Conjecture of the Original of the Drops in the Sofits of the Mutules. Plate N^o 32. contains a Draught of the *Dorick Order*; and the Diameter of the *Column* being divided into 60 Parts, all the other Divisions are figured with the same Parts.

- A. The Plinth.
- B. Torus Inferior.
- C. Listel.
- D. Cavetto.
- E. Listel.
- F. Torus Superior.
- G. Apophyge.
- H. Diameter of the *Column* below.
- I. Diameter above.
- K. Listel.
- L. Astragal.
- M. Gorge, Gule, or Neck.
- N. }
 O. } Annulets.
 P. }
- Q. Ovolo, or Echinus.
- R. Annulet.
- S. Corona.
- T. Cima of the Corona.
- V. Listel of the Corona.
- U. First Fascia.
- W. Second Fascia.
- X. Tænia.
- Y. Guttæ.
- Z. String.
- 1. Triglyph.
- 2. Metope.
- 3. Capital of the Triglyph.
- 4. Cavetto.
- 5. Fillet.
- 6. Mutules.
- 7. Cima of Mutules.
- 8. Corona.
- 9. Cima of the Corona.

- 10. Listel of the Corona.
- 11. Cima Reversa.
- 12. Listel of the Cima.
- 13. Guttæ's in the Soffit of the Mutules.
- A. to F. The whole Base of the *Column*.
- G. to L. The whole Shaft of the *Column*, supposing it continued.
- M. to U. The whole Capital of the *Column*.
- U. to X. The Architrave.
- 2. The Freeze.
- 3. to 12. The whole Cornice.
- A. to V. The compleat *Column*, comprehending Base and Capital, supposing the Shaft continued.
- G. to L. The whole *Column*, without Base and Capital.
- U. to 12. The whole Entablature.

WE have also added a Draught of this *Order*, void of all Ornaments, as in Plate N^o 33. For as these Parts are only as the Dress to a Man, so we find the Antients embellished the *Dorick Order*, according to the Circumstances of the Builder, and to the Nature of the Materials the Place produced: This Simplicity was practised at *Rome*, that Posterity might think the *Romans* the Inventors of a new *Order*; and therefore they gave this plain Sample of *Dorick Work*, the Name of *Tuscan Order*.

THE *Ionick Order* is made by omitting the Neck of the *Dorick Capital*, and, instead of the Ovolo and the Annulets in that *Order*, by putting in four Rams Heads, with their Mouths meeting together, in the Center of the Top of the *Column*, to form the Capital; and these Heads being placed on their Jaw Bones, with the back Part of them where the Corner of the Corona should be, an Ovolo arises, in Imitation of the Skull of the Head; and the Cima, with its Listel, in this *Order*, is called the Abacus, from Abax, a square Trencher. The other Alterations in this *Order*, are only the Addition of an Astragal to the Apophyge of the *Column*, in leaving out the Triglyph's in the Freeze, adding another Fascia and a Cima to the Architrave, making the Mutules less, and without Drops in the Soffit, and in adding a Listel to the Cima of the Mutules, by which they receive a new Name, and are called Modillions, from the *Italian*, Modiglioni.

As this *Order* becomes more slender than the *Dorick*, the Proportions of some of the Members are altered, so as to correspond with the Softness of the other Part of the Composition of it; and the same Rule we have taken to give the Dimensions of the *Dorick Order* by, we have likewise followed in this, so near as we well could come, without large Fractions, as above: The Members retain the same Names in this *Order*, they had in the former, save only those

those that make the Alteration in the two *Orders*; and the Capital of the Triglyph's, by being placed above the Cavetto in this *Order*, is called the Ovolo.

THE Circumvolving of the Rams Horns in this *Order*, is called the Volute, from *Volvo*, to fold, and each of the four Sides of the *Column* shews two Volutes, between which there is always placed a Flower, to fill up the Cavity that would otherwise appear, as is seen in Plate, N^o 34.

A. The Astragal added to the Apophyge.

B. B. The Abacus.

C. The Flower.

D. D. The Volute, the Eye of which is equal, in Diameter, to the Astragal of the *Column*, and its Center is the one-fourth of the Diameter of the *Column* from the Abacus, which being divided into nine Parts, seven of those Parts is the Depth of the Volute below the Center of the Eye; so that the whole Height being sixteen Parts, the Eye takes two of them: The Breadth of the Volute is fourteen of the same Parts, and the Center of the Eye is distant from the outward Side of the Volute eight of those Parts, and from the inward Side six.

E. The third Fascia.

F. The Cima.

G. The Ovolo.

H. The Modillions, so divided to answer that Manner of Inter-columnations, called the Eustyle.

I. The Lintel.

SOMETIMES this *Order* was executed without Modillions, for the same Reason we gave in Treating of the *Dorick*, as above; and therefore we have given a Draught of the Entablature, marked with the Letter A. Plate N^o 36. to explain it.

THE *Corinthian Order* is made by adding an Astragal to the Torus of the *Dorick* Base, another to the Apophyge, by altering the two first Divisions of the Capital, and, instead of the plain Neck, the Annulets and Echinus, by putting two Rows of Leaves, eight in each Row, answering the Number of Volutes in the *Ionick* Capital. One of the Leaves of the second Row is in the Middle of every Front of the *Column*; and on each Side of those Leaves there is a Stalk, with a Flower, out of which there springs not only the angular Volutes, in Imitation of those in the *Ionick Order*, but other Volutes which meet over every central Leaf of the second Row. Above these last Volutes there is a Flower, or Piece of Fruit, supported by a Stalk, issuing from Husks, rested on the central Leaf of the second Row of Leaves; and thus every Thing in this *Order* is supposed to rise up against the Encrease at the upper End of the
Forked

Forked Stick ; whereas in the other *Order* it is placed upon the Top of it. This Swelling is called the Bell of the Capital, as it very much resembles that Instrument.

THE Architrave and Cornice of this *Order*, have more Members than the Architrave and Cornice of the *Ionick Order*, viz. the Fascia's are divided by Astragals, imitating the Hem of the Swathe the Fascia's represent; the Cavetto of the Cornice, is altered and made a Cima; over which is a square Member, which, from the Manner of its Carving, is called the Dentils, from Denticulus, Teeth; and the Modillions are enriched: By which Additions, this *Order* receives all that can render it Beautiful and Elegant. In Plate No 35. we have given a Draught of this *Order* with the Measures, which are all set down by the same Rule that was observed in the other *Orders*.

A. The Astragal in the Base.

B. Bell of the Capital.

C. } Astragals.
D. }

E. Cima.

F. Dentils.

THE Cornice of this *Order* is made by first dividing it into three Parts, of which the Bed Moulding takes one, and the other two are again divided into three, one of which is given to the Modillions, one to the Corona, and one to the Cornice. The Modillions are so disposed as to answer that Manner of Intercolumination called Sytylos; but the Proportion of these Parts are arbitrary; nevertheless, the Modillions must always be one half of the Space between them, and the Pannels in the Soffit of the Corona ought to be square.

THE Modillions are sometimes omitted in this, as well as in the other *Orders*; and notwithstanding the Materials the Place afforded, and the Circumstances of the Builder commonly determined their Dress, yet the Antients had extraordinary Regard to Nature, for they generally took Care, in such Edifices as were two Story's high, or more, to make the *Order* supposed to bear the Floor, without Modillions in the Cornice, but rather made Use of Dentils, as they bear a greater Resemblance to the Ends of Joists; whereas they made the upper *Order* with Modillions, since it supported the Roof where the Ends of the Rafters, and not of the Joists, should be seen. In this plain Manner we have given a Draught of the Entablature, marked with the Letter B. Plate N^o 36.

MONSIEUR Perrault, and others, have greatly perplexed themselves with the Mystery of the Antients, in making the *Columns* of the Portico of the *Pantheon* about ten Minutes, or the one-sixth Part of the Diameter less than ten Diameters, and the *Columns* of *Campo Vaccino*

ten Minutes more than ten Diameters high; but these Variations arise from the Doctrine of *Vitruvius*, and those he copied after, who says, The *Corinthian Order* differs from the *Ionick* in nothing but its Capital; and therefore; as the *Ionick Column* was eight Diameters and two-thirds high, without the Capital, and the Capital above K. (Plate 34.) was one-third of a Diameter, to make the compleat *Column* nine Diameters; the Architect of the *Pantheon* took this Shaft of eight Diameters and two-thirds; and added the *Corinthian Capital* of one Diameter and one-sixth to it, which made the whole *Column* nine Diameters and fifty Minutes high; Whereas the Architect of the *Columns of Campo Vaccino* added to the whole *Ionick Column* of nine Diameters, the *Corinthian Capital* of one Diameter and one-sixth, and so made his *Columns* ten Minutes more than ten Diameters high. Other antient Architects have deviated, in the several *Orders*, from the general Proportions of eight, nine, and ten Diameters, for the Height of the *Dorick*, *Ionick*, and *Corinthian Columns*; but their Reasons for such Variations seem to have been grounded on one particular Proportion they fixed to themselves, the same as above: And therefore what they have left us may be safely rejected to embrace the perfect Proportions of eight, nine, and ten, founded on the Human Body, as above.

THUS we have given a full Account of the *Orders*; and though every minute Part of them is not proved in the *Tabernacle* and *Temple*, yet those Structures are manifestly the Source, from whence Posterity have taken the Parts which constitute them. The Application of these *Orders*, in the *Pagan Temples* and other Edifices, we shall next consider.

C H A P. VII.

Of the *Situation* of the *Pagan Temples*, and of the *Order's* peculiar to them.

VITRUVIUS, after shewing how a City should be laid out into Streets, tells us, a Place must be pitched upon for Buildings common to the whole Town, such as *Temples*, and a *Forum*: If the Town shou'd be near the Sea, the Place for the *Forum* must be near the Harbour; if distant from the Sea, this Place must be in the Middle of the City. The *Temples* of the Tutelar Gods, as well as those of *Jupiter*, *Juno*, and *Minerva*, must be situate on the most eminent Place, that from thence one may have a View of the

the greatest Part of the Walls of the Town; the *Temples* of *Mercury*, *Isis*, and *Serapis*, must be in the Market; those of *Apollo* and *Bacchus* near the Theatre; that of *Hercules* in the *Circus*, if there shou'd not be a Place particularly appointed for Exercises, nor an Amphitheatre; and those of *Mars*, *Vulcan*, and *Venus* in a Field without the Town.

THE Reason of this; says *Vitruvius*, is seen in the Writings of the *Tuscan* Soothsayers; for the *Temple* of *Venus* was situate without the City, in order to remove from young Persons, as well as Mothers of Families, by the Distance of it, several Occasions of Debauchery; the *Temple* of *Vulcan* was placed also without the City, in order to secure Houses from the Danger of Fire, drawing without the Town, by Sacrifices to him, all the bad Effects of this God, who presides over Fire; and the *Temple* of *Mars* was fixed without the Walls, to hinder Murders and Quarrels among the Citizens, and protect them from the Designs of Enemies; the *Temple* of *Ceres* ought also to be built without the Town, in a retired Place, and where People might not be obliged to go, but to Sacrifice, because this Place should be treated with great Respect, and with great Sanctity of Behaviour; and the *Temples* of the other Gods ought to have convenient Places for their Sacrifices.

THESE are the Rules which *Vitruvius* hath given us relating to the *Situation* of *Temples*; but they were not strictly observed at *Rome*, as Monsieur *Perrault*, in his first Note on this Chapter, observes, where he takes Notice, That the *Temple* of *Mars*, the Revenger, was in *Augustus's* Square, that of *Venus* in *Julius Cæsar's*, and that several *Temples*, even of the hurtful Divinities, were in the City, as those of the *Fever*, *Vulcan*, *Bad Fortune*, and *Slothfullness*: But this might happen by the great Encrease of *Rome*, after those *Temples* were originally founded, or at least some of them; nevertheless we find that strict Regard was always had to the *Situation* for the *Temples* of the SUPREME GODS, and those that were Protectors of the City, which were placed in the most high and conspicuous Parts thereof, in Imitation of the Place on which *Solomon's Temple* stood; but the Entrance to them was generally at the West End, (as *Herodotus* (a) observes, when he speaks of the *Temple* of *Diana* in *Delos*) in direct Opposition to the Entrance to the *Jewish Tabernacle* and *Temple*, which was at the East End of those Edifices, and facing the rising Sun.

THE *Situation* having been thus fixed, the *Pagans* appropriated the *Dorick Order* to such *Temples* as were built in Honour of *Minerva*, *Mars*, and *Hercules*, because *Fabricks* without Softness, were suitable, they said, to such Deities as presided over War; but

(a) Lib. 4.

they maintained, that to *Venus, Flora, the Muses, the Nymphs,* and the most delicate Goddesses, *Temples* ought to be reared, that agreed best to the bloomy, tender, and virginal Age, wherefore to these they consecrated the *Corinthian Order*; on the other Hand, to *Juno, Diana, Bacchus,* and such other Gods, they assigned the *Ionick Order*, which holds a Medium between the *Dorick* and *Corinthian*.

C H A P. VIII.

Of the *Forms, Prospects, Kinds,* and *Compartment* of the *Pagan Temples*.

TEMPLLES were at first but of two general *Forms*, quadrangular and round, and of these *Vitruvius* only treats; but other Fashions were afterwards introduced in the Figure of several Sorts of Polygons. And as the Antients adapted the *Situation* of *Temples* to what was suitable to each of their Gods, so they did their *Forms*; for which Reason, because the *Sun* and *Moon* are perpetually describing their Orbits about the World, they made the *Temples* to them round, or at least in such Sort, that they approached to roundness; of this *Form* they built the *Temple* of *Vesta*, whom they held to be the Goddess of the Earth, which Element we know is round; and to *Jupiter* (a), as Governour of the Air and Sky, they made *Temples* uncovered in the Middle, with Portico's round them.

THE first Shew, or Appearance, that a *Temple* makes to such as approach it, is called the *Prospect*; of which the Antients had seven Sorts, namely, *Antis, Prostylos, Amphiprostylos, Peripteros, Dipteros, Pseudodipteros,* and *Monopteros*: The first is a Front in *Pilasters*, because *Antæ* is the Name of the *Pilasters* that are made at the Angles or Corners of Buildings; the second *Prospect* is a Front in *Columns*; and the third hath the same Disposition both in Front and Rear, *Amphiprostylos*, signifying both Fronts in *Columns*. The *Prospects Antis*, and *Amphiprostylos* were so rare, that *Palladio* (b) says there were no Examples of them left in his Days.

THE fourth *Prospect*, is a Building furrounded with *Columns*, sometimes joined to the Wall of the *Temple*, sometimes detached from it; the fifth *Prospect*, or the *Dipteros*, was a Building twice fur-

(a) *Vit.* l. 1. c. 2.(b) *Lib.* 4. c. 3.

rounded with *Columns*, which formed a double Portico; and the *Pseudodipteros*, or sixth *Prospect*, was made by leaving the outward Row of *Columns*, in the *Dipteros*, and taking away the next inward Row, so as to make the Portico's as large as two Intercolumnations, and the Thickness of a *Column*: This *Prospect* was the Invention (d) of *Hermogenes*, on which *Vitruvius* makes this Encomium: *It shews, says he, with what Subtlety of Contrivance Hermogenes conducted his Work, which deserves to be considered as the Spring from whence Posterity has taken the best and most elegant Precepts of Architecture.* The seventh and last *Prospect* was a Building wholly of *Columns*, supporting a Dome, and seems to have been the Invention of *Zoroastres*, who contrived such Kind of Structures to keep the consecrated Fires on the *Altars* from being extinguished by Rain, or any other Effect of the Weather.

IN direct Opposition to these *Monopterick Temples*, the Antients uncovered the middle Part, or Adytum, of their *Dipterick Temples*, and so constituted a new Kind of *Temple*, which, from its being uncovered, was called *Hypæthros*; round the Inside of which there was two Portico's, one above the other.

THE *Temple* whose *Prospect* was *Antis*, had, in the Front thereof, two *Pilasters*, one at each Corner, and two *Columns* in the Middle, which advanced forward, and supported the Fronton over the Entry. The *Temple* whose *Prospect* was *Prostylos*, had, in the Front thereof, two *Pilasters*, one at each Corner, and four detached *Columns*, which formed a Portico. The *Temple* whose *Prospect* was *Amphiprostylos*, had four *Pilasters*, one at every Corner, and four detached *Columns* in the Front, four in the Rear. The *Temple* whose *Prospect* was *Peripteros*, had six *Columns* in each Front, and 11 on each Side, comprehending the angular Ones, of which one Intercolumnation was, sometimes, taken all round the *Temple* for a Portico, leaving the Body no larger than four *Columns* in Front, and nine in Flank. The *Temple* whose *Prospect* was *Dipteros*, had eight *Columns* in each Front, and fifteen on each Side; and as the Body of the *Temple* contain'd no more than four *Columns* in Front, and nine in Flank, the Portico round it was double. The *Temple* whose *Prospect* was *Pseudodipteros*, was the same with the *Temple* whose *Prospect* was *Dipteros*; with this Difference, that the second Row of *Columns* that surrounded the Body was taken away, to make the Portico's as large as two Intercolumnations, and the Diameter of a *Column*: Besides, the *Pseudodipteros* contained, sometimes, ten *Columns* in Front, and nineteen in Flank. And lastly, the *Temple*, whose *Prospect* was *Monoptereros*, had twelve *Columns* in the Outside, and as many within, forming a single Portico; and were set upon Lines, answering those of a perfect Circle.

(a) Vit. l. 5. c. 2.

THE Manner of setting these *Columns* distinguished the *Pagan Temples* into five different *Kinds*, to wit, *Pycnostylos*, *Systylos*, *Diastylos*, *Areostylos*, and *Eustylos*. The first signifies a Building, thick-set with *Columns*; the second an Edifice, with greater Intervals between the *Columns*; the third is a Structure, with yet wider Spaces between the *Columns*; the fourth a Fabrick, with larger Openings between the *Columns* than is convenient; and the fifth a Building, with reasonable and convenient Intervals between the *Columns*.

THE first four *Kinds* of *Temples*, according to *Palladio*, are defective; the *Pycnostylos*, and *Systylos* are so, because their Intercolumnations, by being of one Diameter and a half of the *Column* for the first, and two Diameters for the second, are so very narrow, that two Persons can't go Hand in Hand, or a Breast, into the Portico's, but will be obliged to walk in a Line after each other; neither can the Ornaments of the Doors be seen from any Distance; and, from the Narrowness of the Space, the Walk round the *Temple* will be much embarrassed: But yet these two *Kinds* of *Temples* are tolerable, when the *Columns* are made large, as they were in almost all the antient *Temples*. The *Diastylos* is defective, because the Intercolumnations, by being of three Diameters of a *Column*, are too large, and the Architraves, by Reason of the greatness of the Space, are liable to break. And the *Areostylos* is defective, because the Intercolumnations, by being four Diameters of the *Column*, or more, are low, wide, and mean; but not subject to the Defect of the *Diastylos*, because the Architraves are made of Wood.

FROM all this, says *Palladio*, it follows, that the most beautiful and elegant *Kind* of *Temples*, is that called *Eustylos*, whose Intercolumnations consist of two Diameters of a *Column*, and a fourth Part; for it serves perfectly well for USE, for STRENGTH, and for BEAUTY.

Now this *Kind* of *Temple* was absolutely founded on the Front of the *Tabernacle*; for that Structure having been twelve Cubits broad, in the Clear, and about ten Cubits and a third high; if we divide the Height into eleven Parts, and take one of those Parts for the Diameter of the *Pillars*, as in the *Ionick Order*, and two and a Quarter for the Spaces between them; and if we suppose the Boards which made the Side of the *Tabernacle* a Quarter of a Cubit thick; and that the Middle of each extream *Pillar* answered the Middle of the Boards, as is shewed by the prick'd Lines, S. S. Plate N^o 3. 4. then four *Pillars*, and four Intervals, will occupy, within an Inch, the whole Space of twelve Cubits and a Quarter, and form that Manner of Intercolumnation called the *Eustylos*, or that which is deemed the most perfect Manner of setting *Columns* at a proper Distance from one another.

THE

THE Portico of the *Temple of Cybele*, at *Rome*, consisting of five *Columns* in Front; is an evident Demonstration that the *Romans* were acquainted with the Form of the *Tabernacle*, and therefore we shall endeavour for no further Proof of that Fact at this Time.

IN the *Compartment (b)* of the *Pagan Temples*, three Things were common to them, to wit, the *Portico*, the *Anti-Temple*, and the *Nave*: The whole Breadth of the *Temple* was divided into four Parts, and of eight such consisted the whole Length; five of these were given to the *Nave*, and the other three to the *Anti-Temple*.

NOW if we turn to the *Jewish Tabernacle and Temple*, the same *Compartment* will appear to have been in those Edifices, and the Proportions of five by four, and four by three, in the *Anti-Temple*, and *Nave* of the *Pagan Temples*, are answered in the Side of the *Ark*, with the *Mercy Seat* upon it; in the most Holy Place of the *Tabernacle*, the first having been five half Cubits long, and four high; and the last having had for its Breadth three Parts in four of its Length. The Proportion of three by four is apparent in many other Instances in the *Jewish Structures*, as in the End of the *Ark* alone, and in the Sides of the Holy Part of *Solomon's Temple*. Finally, the Whole of this Division seems to have been grounded on the Proportion of the *Ark*, with the *Mercy Seat* upon it, whose Front, or Side, was five by four, and the End three by four, making a double Square, and are the Numbers on which *Pythagoras* formed his most excellent Proposition, the 47th of the first Book of *Euclid*, as above.

THE Invention of *Hermogenes*, so much celebrated by *Vitruvius*, is pointed out in the *Tabernacle*; for there the Pillars which should have form'd several Portico's round the Edifice, preserved only their outward *Prospect*, and the Inside was clear and spacious for Use. Moreover, the *Prospect Antis*, and the outward View of the *Hypæthros*, are pointed out in the same Structure; for the *Tabernacle* itself is the first, and the *Court* the second; at least so near it, that we can't desire more perfect Ideas to form them by: And all the winged *Temples*, are only the *Tabernacle* and its *Court*, variously applied under the same external Proportion, or very near it; for the great *Ephesian Temple* answers the Proportion of the *Court*, each having been a double Square within the *Columns*. The *Mausoleum* was of the same Proportion with the *Tabernacle* itself, each having been two Squares and a half in Length, at least the *Mausoleum* was so near it as to differ but two Foot three Inches from it; which Variation may arise from Causes common to all Works, since Negligence in Architects, and Ignorance and Carelessness in Workmen, have been too notorious in all Ages; and therefore when Works appear to be so near such perfect Proportions, by their Measures after compleated,

as these we are speaking of, it's a Demonstration they were the very Proportions intended : So that Buildings founded on them, as they were taken from such Authorities as the *Jewish Tabernacle* and *Temple*, must of Consequence become so exquisite, as to raise the Admiration of People to the highest Degree, as we are told by *Pliny*, &c. these Edifices of *Diana's Temple*, and the *Mausoleum* did, so as to make them two of the seven Wonders of the World !

THE *Temple* of *Diana* was 220 Feet in Front, and 425 Feet in Flank ; the *Columns* were 60 Feet high, and seven Feet six Inches thick ; and the *Temple* was of the *Dipterick* Figure, which shewed eight *Columns* in Front, and fifteen in Flank, as above : So that this *Temple* was of the *Diastyle* Kind, since the Intercolumnations were near three Diameters of the *Columns* ; and the middle Intercolumnation at each End was half a Diameter more, which so encreased the Labour in setting the Architrave over that Void, that, says *Pliny*, it was feigned the Goddess placed it herself in its right Position, upon the Architects despairing of being able to do it.

THIS leads us to observe, that all the winged *Temples* will exactly answer the Proportion of the Court of the *Tabernacle*, if the middle Intercolumnation at each End be half a Diameter of the *Column* wider than the other Intercolumnations, whether the *Temple* be of the *Eustyle*, *Pycnostyle*, *Systyle*, *Diastyle*, or *Areostyle* Kind.

NOTWITHSTANDING *Vitruvius* has laboured to adjust the Inter-columnations, in Respect to the Diameter of the *Columns*, it is nevertheless true, that the Antients determined them according to the Height, and so made the Intervals between the *Columns* of 2, 3, 4, 5, 6, or 7 Squares high, as their Works, upon a strict Examination, will abundantly testify : And these Intervals were applied in those Works, according to the Magnitude of them, without any Regard to the *Order* such Works was built after. So that the *Areostylos*, as well as *Pycnostylos*, was applied to Buildings of the *Corinthian Order*.

WE shall only add, in this Place, that since the *Situation* of the *Temples* erected by the *Pagans*, in Honour of their Supreme Gods, answered the *Situation* of *Solomon's Temple* ; that since the quadrangular *Temples* of the *Pagans* were of the same Figure and Proportion with the *Jewish Tabernacle* and *Temple* ; that since the most perfect Manner of Intercolumnation observed by the *Pagans* in their Works, had its Foundation in the Front of the *Tabernacle* ; that since the *Compartment* of the *Pagan Temples* appears so clearly, in the Works of the *Jews*, there can't remain the least Doubt but that the *Pagans* copied their most celebrated Works of *Architecture* from the Works of the *Jews* ; and here we shall rest our Proof of that Fact, 'till it can be incontestably proved, that *Dorus*, the Son of *Hellen*, flourished before *Moses*.

C H A P. IX.

Of the *Form* and *Proportion* of the antient *Basilica's*, *Halls*, *Squares*, and *Places* for publick Exercise.

THE antient *Basilica's* were made of a quadrangular *Form*, with a Semi-circular Projection at the End, over-against the Entrance to them. These *Courts* of *Justice* had double Portico's, one above the other, on each Side of them, as well as the End next the Entrance; and the *Columns* with which those Portico's were made, enclosed an Area, which formed a double Square; beyond which was the Semi-circular Projection for the Seat of the Judges, which encreased the Nave to a Figure of near two Squares and a half: From whence *Palladio* lays it down as a Rule, that *Basilica's* shou'd never exceed three Squares, nor be deficient of two.

SOLOMON's Throne was of a Semi-circular Form; and therefore from that *Throne*, and his *Temple*, the antient *Basilica's* were undoubtedly taken, since the common Part of each Structure was a double Square, and three Sides thereof had Isles, separated in the one with insulate *Columns*, in the other with a continued Wall.

MUCH of the same Design with these *Basilica's* were the *Egyptian Halls*, which were of a quadrangular *Form*, inscribed with a Portico that reduced the middle Part to a double Square. These Portico's were only single, but the Nave had two *Orders* of *Columns*, one above the other; and between those of the upper *Order* the Apertures for Light were placed, the same as in the *Temple of Solomon*.

To the *Seats* of the Antients, a *Portico*, an *Atrium*, or *Hall*, a *Second Room*, and a *Court* beyond that, surrounded with *Columns*, were common. That Kind of *Hall*, which was called by the Name of the *Tuscan Atrium*, had for its Breadth two-thirds of its Length; the *Room* next it was a perfect Square; and the *Court* beyond that *Second Room* had for its Breadth just three-fourths of its Length: So that the Parts which made the Entrance to one of those Houses formed a Gradation of Proportions, as a Square, a Square and a third, and a Square and a half. And as the Proportion of the *Atriums* and *Courts* were varied in different Houses, so the Gradation was continued on, in the same Series, to a double Square.

Now that a Gradation of Proportions, from a Square to a double Square, and even to a triple Square, is apparent in the *Jewish Tabernacle* and *Temple*, needs no further Explanation ; and therefore it is more than probable, that those Structures were the Source from whence the *Pagans* had those excellent Proportions, which they applied to the various Parts of their Houses ; especially since their *Tetrastyle Hall* was the Pattern of the *Tabernacle* ; each of those Rooms having had four *Columns* in it, and those *Columns* having had the same Effect, in reducing the Rooms, in which they were placed, to a much better Proportion, than they were of without them.

THE Places of publick Exercise among the *Greeks* were called *Palestræ*, and *Xisti*, and seem to have been governed in their *Compartments*, by the two principal Parts, namely, the *Square*, and the *Large Hall*, in which the Scholars were taught : The first was precisely Square, and the last was a Square and a half, conformable to the like Proportions in *Solomon's Temple* ; from which Structure the *Greeks* and *Romans*, no doubt, took the Pattern for their *Squares*, since the first People made those open Areas perfectly Square, the second of a Square and a half, and surrounded them with double Portico's, in the same Manner as the Courts of *Solomon's Temple* were environed with Portico's, tho' of a triple Kind.

As the *Jewish* Works seem so apparently to have given Rise to the *Orders* of *Columns*, the *Forms* and *Proportions* of *Squares*, *Temples*, *Basilica's*, and other celebrated Edifices of Antiquity among the *Greeks* and *Romans*, why may not the same Works have given Rise to the Buildings in *Britain*, and even in the most early Ages ? This therefore leads us to consider the State of Building in this Country.

C H A P. X.

Of the State of Building in Britain.

AN Opinion has for some Time prevailed, that the *Romans* taught the *Britons* how to build *Temples*, and other magnificent Structures. This seems to have been grounded on what *Cæsar* writes, in the fifth Book of his *Commentaries* ; and on what *Tacitus* relates in the Life of *Agricola* : The *Britons*, says *Cæsar*, call a thick Wood, surrounded with a Ditch, and fortified with a Rampier, a Town, which they retire to when they are apprehensive of

of *Incurſions from their Neighbours*. And *Tacitus*, That the Britons, might, by a Taste of Pleaſure, be reconciled to Inaſtivity and Repoſe, *Agricola* firſt exhorted them, then publickly aſſiſted them, to build Temples, Houſes, and Places of aſſembling. *Tacitus* adds, That *Agricola* took Care to have the Sons of their Chiefs taught the Liberal Sciences.

THIS Cuſtom of calling a thick Wood, a Town, and *Agricola's* Policy, wou'd be apt to make one join in the common Opinion, was it not for what *Cæſar* writes a little before, in the ſame Book of his Commentaries: *Britain*, ſays he, *is well peopled, and has Plenty of Buildings, much after the ſame Faſhion with the Buildings in Gaul*. The ſame Author adds, in the preceding Book of his Commentaries, That he, himſelf, burnt the Britiſh Towns and Buildings for many Miles about.

FROM hence it is moſt manifeſt, that the Britons, before *Cæſar's* Invaſion, had Buildings for Convenience, and that too in great Abundance: From whence it is natural to conclude, that they muſt alſo have had Edifices as remarkable for Art and Magnificence, ſince the Veſtigia's of ſuch Buildings are ſtill remaining, and beſpeak a Parent of more Antiquity than the Romans. We will therefore examine ſome of thoſe Veſtigia's.

IT wou'd be endleſs to enumerate all the remarkable great Stones which lie flat on the Ground, as well as the Heaps made of ſeveral ſmall Stones; or the ſingle Pillars, Lines, Circles, Triangles, and Squares, compoſed of erect Stones, which the Britiſh Dominions abundantly produces: It muſt ſuffice to ſay in general, that there are ſuch Monuments, of the remoteſt Antiquity, now remaining, wherein Art and infinite Labour are the moſt predominant Characters.

MR. *TO LAND*, in his Hiſtory of the *Druids*, takes Notice of a Stone in *Hoy*, one of the *Orkney* Iſlands, of 36 Feet long, 18 Feet broad, and 9 Feet high, which lies flat on the Ground on a barren Heath, in a Valley between two moderate Hills: This Stone is worked hollow within, has a Door of two Feet ſquare, facing the Eaſt, and a Hole at the Top. At the North and South End of this Room there are the Forms of Beds cut out of the Stone; that on the South End is capable of holding two People, and has a Pillow. The ſolid Content of this Stone, before it was ſcooped, or hollowed, was 5832 cubical Feet, which, at 12 Feet to a Tun, amounts to 486 Tun; and it is not eaſy to determine which was the greateſt, the LABOUR of raiſing and bringing ſo large a Block of Stone to the Place where it now lies, or the ART in Working it into the Form we have been deſcribing.

JUST such another Edifice as this in *Hoy*, *Amasis*, King of *Egypt*, intended to place in the Adytum of the *Temple of Minerva*, in *Sais*, for the Habitation of the Goddess. It was, according to *Herodotus*, 31 Feet 6 Inches long, 21 Feet broad, and 12 Feet high, and brought from *Elephantis*, to *Sais*, by Water.

Now, if we consider the Situation of the Stone-House in *Hoy*, the *Scottish*, and not the *Egyptian* Work must have been the greater. One appears to have been a Copy of the other; both must have been near of the same Antiquity, and the latest long before the *Romans* came into *Britain*.

Mr. *TOLAND* also takes Notice, that on the Tops of Mountains, and other Eminences in *Ireland*, in *Wales*, in *Scotland*, in the *Scottish* Islands, and the Isle of *Man*, there are great Heaps of Stones, (like the *Mercurial* Heaps of the *Greeks*) round in Form, diminishing upwards, and are covered on the Summit with a flat Stone: They are of all Sizes, some containing at least 100 Cart Load of Stones, from 1 to 100 Pound Weight; these Heaps, in the antient *Celtic* Language, are called *Carns*; and every *Carn* is so placed as to be in Sight of some other.

THE most eminent Example now remaining, is a *Carn* called *Crig-y-dyrn*, in the Parish of *Tre'lech*, in *Carmarthenshire*, being about 60 Yards in Circumference at Bottom, 18 Feet high, and is covered with a flat Stone of 9 Feet long, 5 Feet broad, and from 10 to 12 Inches thick.

THE *Carns* were originally designed for Fires, to be kindled upon, at the half-yearly Festivals of the *Druids*. The first of those Festivals was on *May Eve*, in Honour of *BEAL*, or *BEALAN*, the *Sun*, when two of these Fires were made in every Village, one on the *Carn*, the other on the Ground; between which the Men and the Beasts to be Sacrificed were to pass: And when the Flames were extinguished, the Lord of the Place, or his Son, or some other Person of Distinction, took the Entrails of the sacrificed Animal in his Hand, and walking three Times bare-foot over the Coals, carried them to the *Druid* at the Altar. The second Festival was on the Eve of the first of *November*, when every Body was to put out his Fire at home, and take a Portion of the consecrated Fire, to kindle it anew, which, for the ensuing Year was to be lucky and prosperous; and for this the *Druids* receiv'd a certain Sum of Money from the Master of every Family. These *Carns*, in Process of Time, adds *Toland*, served every where for *Bacons*.

Now if we compare this Account with the whole Transaction of *Laban's* Covenant with *Jacob*, no greater Resemblance can appear between any two Things, than there is between them: And if we

were

were to scrutinize all the Works of the *Druids*, we shou'd find them to have been copied from the Works of the *Jews*; for as the *High Places* in Scripture represented the *Sun*, with all his Attendants, so the Remains of the *Druidical* Works now at *Stanton-Drew*, near *Bath* and *Bristol*, point out the most antient System of the Planetary World; there we see a Circle of Stones, on the Summit of a Hill, which images the *Sun*; near which there were other Circles and Stones, representing the *Moon*, the *Earth*, and the Planets, *Mercury*, *Venus*, *Mars*, *Jupiter*, and *Saturn*. One of these Circles answers the very Description of the *Temple of Jerusalem*, as it was directed to be built by *Cyrus*, for it was surrounded with four Rows of *Pillars*; it is 60 Cubits Diameter; and some of the *Pillars* are six Feet thick.

AGAIN, if we turn to *Stone-Henge*, won't *Cyrus's* Decree appear to have been the Guide to the Builders of that Work, to such as will consider that it is 60 Cubits Diameter, and made of four Rows of *Pillars*? This Building was, most undoubtedly, a Work of the *Druids*, since it is expressive of their Learning, which they wou'd never commit to Writing. The 30 Stones that made the Architrave over the outward Row of *Pillars*, answered that compleat Revolution of Time, deemed by them an Age; the 30 *Pillars* in that outward Row, and 29 in the next, answered their alternate Months of 30 and 29 Days: And if we were to collate every other Part of the Building, (of which the Plans hitherto publish'd are Fictitious,) with what *Cæsar*, *Pliny*, *Diodorus Siculus*, and other antient Authors, write, concerning the *Druids*, we shall find the like Conformity.

THESE and the like Works were the first with which *Britain* was adorned; then *Agricola* instructed the *Britons* to build *Temples*, and other magnificent Structures in the *Roman* Taste; and these *Temples*, as well as others of the *Pagan* World, were converted into *Churches*, when Christianity began to prevail: *Temples* and *Churches* were therefore founded on one and the same Plan; and both had their Origin from the *Jewish* Works. And indeed, if we were to examine into all our *Churches*, we shou'd not only find them to contain the very Form and Dimensions of those Works, but whatever hath been thought excellent in the *Grecian* and *Roman* Buildings. This we shall illustrate by an Example.

THE Cathedral of *Landaff*, in *Glamorganshire*, is, beyond doubt, the most antient *Church* in *Britain*; the East Part whereof was built to imitate *Solomon's Temple*; and when it was repaired, about the Year 1120, the Nave was enlarged, so as to form a Figure similar to that of *Noah's Ark*, it being 186 Feet 6 Inches and half in Length, and 31 Feet in Breadth. The Side Arches of this *Church* were finished by a *Torus*, 31 Feet above the Floor, and 15 Feet 6 Inches above that *Torus*, there were *Corbets*, which determined the Height of the old *Church*; but when it was enlarged the Roof was raised

5 Feet 6 Inches higher ; so that the whole Altitude of the Nave, before it was repaired in the Year 1734, was 51 Feet 8 Inches ; by which it's plain, the End of that Part of the *Church*, formed a Figure, like the End of *Noah's Ark*, of three by five, and the Floor of the *Church* was in Length, just six Times its Breadth, as the Floor of the *Ark* was.

MOREOVER, *Solomon's Temple* was 30 Feet broad, and 45 Feet high ; and the Nave of *Landaff Church* was 31 Feet broad, and 46 Feet 6 Inches high. The Entrance to the *Temple* was at the East End of that Structure, so was the Entrance to the *Church* ; and both Entrances were about half the Breadth of the Nave of each Building. The *Temple* was 90 Feet long in the Clear, it was environed with a Chamber and Porch, and the exterior Dimensions was 150 Feet, by 75 Feet. Now the *Church*, with the Isles, is 75 Feet broad, 90 Feet from the East End there are *Pillars*, and if we still go West, to the next *Pillars*, and measure from them to the East End of the Side Isles, which extends beyond the East End of the Nave of the *Church*, the Length will be about 150 Feet.

AGAIN, the *Pillars* on each Side the Nave are in Breadth the one-sixth, and one Part of them is in Depth the one-eighth Part of the Height of the Arches, and the Arches are two Diameters high ; so that here we have the very Proportions of the *Dorick Order*, and the Intercolumnation generally applied to that *Order* : These Proportions, as well as the Figures of the sacred Edifices of the *Jews*, we have found disguised under *Gothick Dresses*, in many other *Churches* ; and therefore, were those *Churches* stripped of their licentious Ornaments, the Beauty of the Proportions observed by the Antients wou'd appear, in the strongest Manner, in them.

To enable us to judge of the Beauty of those Proportions, the Knowledge of the *Standard Measures* of the Antients will be conducive.

C H A P. XI.

Of the *Standard Measures* of the Antients.

THE greatest simple Number being ten, every Nation proceeded by that Number, in Encreasing their *Measures* of Length and Capacity, whether the Integer was the *Foot*, the *Cubit*, or the *Fathom*.

WHEN

WHEN the Integer with the *Egyptians* was the *Cubit*, they made their *Reed* ten of those *Cubits* in Length, and 100 of those square *Reeds*, or 10 in Length, and 10 in Breadth, formed an *Aroura* of Land, of 100 *Cubits*, or 150 *Feet* square, 36 of which made a Piece of Land of 900 *Feet* square, which was the Portion (a) assigned to every Military Man in the Kingdom.

WHEN the Integer with the *Greeks* was the *Foot*, their *Reed* was 10 of those *Feet* in Length, the Square of which made their *Clima*; and 10 *Climata's* in Length, and 10 in Breadth, formed their *Plethrum* of Land, of 100 *Feet* square.

WHEN the Integer with the *Romans* was the *Foot*, they made their *Calamus*, or *Pertica*, 10 of those *Feet* in Length, the Square whereof formed their *Scrupulum*, 10 of which in Length, and 10 in Breadth made their *Versus* of Land, of 100 *Feet* square: But when their Integer was the *Orgyia*, or *Fathom*, 10 of those *Fathoms* in Length, and ten in Breadth, made a Piece of square Land of 60 *Feet* on every Side, which they called a *Clima*; two of these *Climata's* in Length, and two in Breadth, made a square *Actus*; 10 *Actus's* in Length, and 10 in Breadth, formed a *Decumanus*; 10 *Decumani* in Length, and 10 in Breadth, made a *Centuria*; and 10 *Centuriæ* in Length, and 10 in Breadth, constituted a *Saltus*.

THE *English Perch*, when the Integer was a *Foot*, was antiently 10 *Feet* in Length, and 10 in Breadth; 10 of which *Perches* in Length, and 10 in Breadth, formed the *Rood* of 100 *Feet* square; and four of those *Roods* made an *Acre* of Land, of 200 *Feet* square: But when the Integer was a *Cubit*, 10 of those *Cubits* made a *Pole*, 40 *Pole* a *Furlong*, and 1600 square *Pole* one square *Furlong*.

A *Stadium*, or *Furlong*; in every Nation of old, was a *Measure* of 100 *Orgyia* in Length, or 600 *Feet*; eight of which *Stades*, or *Furlongs*, made a *Mile*: And therefore, as the square *Stade* of the *Britons* contained 9 *Acres*, or 36 *Roods* of Land, that of the *Romans* 36 *Versus's*, that of the *Greeks* 36 *Plethrums*, and that of the *Egyptians* 16 *Aroura's*; it seems evident that all these *Measures* were at first taken from one another, whatever the Variations may have been by the Encrease, or Decrease of the Integer.

To ascertain the Integers of these Nations, we must previously observe, that the first *Measures* made use of by Man, were taken from the Parts of the Human Body. This is a Fact that remains uncontroverted; and therefore it will be necessary to shew the Proportion the Parts of that noble Structure bear to one another, before they are reduced to any determinate Lengths.

(a) *Herod. l. 2.*

MAN, of a perfect and unconfined Growth, when neither indulged with Ease, nor oppressed by Labour, standing in an erect Posture, with his Arms extended horizontally, forms a perfect Square, that is, his whole Height is equal to the Length between the Ends of his middle Fingers; and this last Length is called a *Fathom*: His Foot, from whence the *Measure* of the *Foot* is taken, is equal to the one-sixth Part of his whole Height: His Arm, from the Elbow Joint, to the End of the middle Finger, from whence the *Measure* of the *Cubit* takes its Rise, answers to the one-fourth Part of his Height: The whole Arm, to the middle of his Back, being the Origin of the *Yard*, answers to the one-half, the *Span* to the one-eighth, and the Breadth of his Hand, or the *Palm*, to the one-twenty-fourth Part of his whole Altitude. Thus the Length of the *Foot* is equal to four Times the Breadth of the *Hand*; the *Cubit* is double the *Span*, and equal to six Times the Breadth of the *Hand*; the *Yard* is double the Length of the *Cubit*, three Times the Length of the *Foot*, and one-half of the Height of the Man.

THESE Proportions were universally received by the Antients; and as all Nations soon grew emulous of Glory, one of their Maxims was to encrease whatever Figures were established on them, so as to make Posterity believe the Success of their great Exploits was from their People being of a larger Stature than ordinary. *Alexander* the Great carried this Point so far, that, upon putting an End to his Conquests in *India*, he (*b*) erected, at the River *Hyphases*, 12 Altars to the 12 Gods, every one 50 *Cubits* high; he then threw up an Entrenchment round his Camp, thrice as large as the former, making it 50 *Feet* broad, and 40 *Feet* deep; and with the Earth that came out, he raised a Mud Wall on the inner Side; he next commanded every Soldier to provide two Beds in his Tent, of five *Cubits* high, and the Horsemen to make Mangers twice as big as any other, and that every Thing they left behind should be enlarged in the same Proportion; to the End, says *Diodorus Siculus*, that these Monuments might make the World believe, that those with him were Men of mighty Stature, and stronger than any other.

THE *Cubit* was, beyond dispute, the first establish'd *Measure* in the World, fixed to a *Standard* when GOD directed the *Ark* to be built, and most likely by the Length of *Noah's* own Arm; and it's very probable, this *Measure* was given to *Moses* to make the *Tabernacle* by, that the same might be preserved in that Sacred Edifice, as well as the true *Weight* of the *Jewish Talent*; after which, when People began every where to work by stated Dimensions, and they knowing by what Rule the Length of the *Cubit* was originally fixed, every Man therefore judged of it by his own Arm; but as all Men differ in Size and Proportion, there seems soon to have been

(*b*) *Diod. Sic. l. 17. c. 20.*

a Deviation from the *Standard* by these Means ; so that when *Moses* describes the extraordinary Dimensions of the Bedstead (c) of *Og*, King of *Bashan*, the last of the Race of the Giants, (which was nine *Cubits* long, and four broad) he says, *The Measures were after the Cubit of a Man* ; that is, they were taken by the *Standard*, and People were to judge of them by that *Measure*, and not by the Length of their own Arms, nor by the Arms of Men of extraordinary Stature.

THE first People that began to enlarge the *Standard Measures* were the *Egyptians*, from whom the first *Hercules* was descended ; and he having been the original Divider of their Country, into private Property, puts it beyond all doubt, that the *Fathom*, or *Royal Cubit* of *Egypt*, was established on the Length he could embrace, the same as our *English Yard* was fixed by King *Henry* the First, from the Length of his own Arm. This *Yard* is something longer than the *Standard Yard* in *Guildhall* ; for the latter being divided into 3000 Parts, the former contains 3022 of those Parts, and 19-27ths of another Part : We shall therefore, for the future, describe all our *Standard Measures*, by such Parts, as those contained in the *Guildhall Yard*, as above.

THE Length of the antient *Royal Cubit* of *Egypt*, appears exactly by the Dimensions of the greatest *Pyramid*, which *Ibn Abd Albokm*, an *Arabian* Writer, quoted by Mr. *Greaves* (d), tells us was 100 of those *Cubits* on every Side, and that they were equal to 500 *Arabian Cubits* ; this answering to 693 *Feet*, by the *Guildhall Standard*, every *Arabian Foot* was 924 Parts long, and every *Royal Cubit* of *Egypt* was 6930 of the same Parts in Length.

DIODORUS SICULUS (e) tells us, that *Sesostris* was four *Cubits* and four *Spans* high, and that the great *Pyramid* was 700 *Feet* long on every Side ; his *Foot* was therefore 990 Parts long, which makes his *Cubit* 1485 of the same Parts ; now four of those *Cubits*, and four *Spans*, make 6930 Parts in Length, equal to the 400th Part of the Length of the Side of the *Pyramid*, and to the Height of *Sesostris* ; a fourth of which makes the common *Cubit* of *Egypt* 1732 Parts and a half in Length ; and by this *Cubit* Sir *Isaac Newton* proves this *Pyramid* to have been built.

THE antient *Egyptians* were Men of fine Stature, owing to their going naked (f) from their Infancy, to the Time of Manhood : But yet their general Height could not exceed that of the People of the present Age, because Mr. *Greaves* saw many of their *Mummies* no higher than the People in these Days ; and the Monument

(c) *Deut.* iii. 11.

(d) *Miscell.* p. 110.

(e) *Lib.* 1. c. 4.

(f) *Diod. Sic.* 1. 1. c. 6.

of *Cheops*, in the great *Pyramid*, don't exceed 6488 Parts in Length; in the Clear, which was probably designed to preserve their *Standard Cubit*, amounting thus to 1622 Parts, since the *Cubit* it was erected by was of a much larger Size, as above.

To attain therefore the true *Standard Measure* of the Antients, in the Length of their *Cubit*, their *Foot*, and their *Fathom* we must entirely lay aside the Works of their Heroes, and take such Accounts as sacred History, confirmed by profane, furnishes us with.

THE *Tabernacle* remaining entire 'till *Solomon's Temple* was built, is an evident Demonstration that the Original *Weights* and *Measures* could be preserved; and that they were preserved, there is not the least Reason to doubt of. The Brazen *Pillars* (g) in the Porch of this *Temple*, were 3 *Fathoms*, or 12 *Cubits* in Circumference, and 18 *Cubits* high: The *Pillars* (h) in the Court of *Herod's Temple* were so large, that three Men could but just fathom them, and their Height was 27 *Feet*: The *Columns* (i) in the *Temple of Peace*, at *Rome*, built after the Destruction of the *Temple* at *Jerusalem*, and probably some of the very *Pillars* of that Structure, are precisely 6074 Parts and a Quarter in Diameter; and Mr. *Maundrell* (k) found, in the under-ground Work of the Ruins of the *Temple* at *Jerusalem*, *Pillars* of two Yards Diameter: Now supposing *Solomon's Pillars* were exactly copied by *Herod*, though differently described in their *Measures* by *Josephus*, 12 *Cubits*, as well as the *Fathom* of three Men, was equal to 18 *Feet*, and these *Feet* to produce a Diameter, equal to 6074 Parts and a Quarter, must have contained 1060 Parts in each *Foot*.

THE *Jewish Standard* of the *Cubit*, from hence, must have contained 1590 Parts; supposing the *Columns* in the *Temple of Peace*, at *Rome*, were Part of the Ruins of the *Temple* at *Jerusalem*; and supposing also, that these *Pillars*, at the Time *Monfieur Desgodetz* measured them, retained their genuine Size, and were not lessened, which we can't well suppose, after their standing so many Ages as they have done.

THE National *Standards* that comes nearest to the above *Foot* of 1060 Parts, are those of *Naples*, *Constantinople*, *Persia*, and *Paris*: For the *Braccio* at *Naples*, being a *Measure* of two *Feet*, contains 2100 Parts, or 1050 in a *Foot*; the lesser *Turkish Pike*, likewise a *Measure* of two *Feet*, contains 2131 Parts and 1-qr. or 1065 and 5-8ths in a *Foot*; the *Persian Arish*, or *Yard*, contains 3197 Parts, or 1065 and 2-3ds. in a *Foot*; and the *Paris Foot* is in Length 1068 of the same Parts.

(g) 1 *Kings*. vii. 15.

(h) *Jos. Ant.* l. 15. c. 14.

(i) *Desgodetz's Meas. of the antient Buildings at Rome*. p. 107.

(k) *Journey to Aleppo*. p. 100.

WE may from hence conclude; that the *Standard*, from whence all these Nations took theirs, was a larger one than appears at present, from the remaining Parts of the *Temple* at *Jerusalem*, as above.

SNEELLIUS maintains the *Rhinland Foot*, containing 1033 Parts, to be the Size of the *Roman Foot*, grounding his Opinion upon the *Measures* of a *Fort* near *Leyden*, supposed by *Ortelius* to have been built by *Claudius Cæsar*, in his intended Voyage to *Britain*; for that *Fort* was a perfect Square, in Length and Breadth 240 of these *Feet*, and therefore equal to four *Actus's*; a certain *Measure* of Land among the *Romans* of 120 *Feet* square, as above.

THE *Romans* having introduced *Architecture*; soon after the Time of *Claudius*, into *England*; and it having been an universal Custom, as well among the Heathens as Christians, to make the Nave of their *Temples* and *Churches* 20 *Cubits*, or 30 (*i*) *Feet* broad; the Breadth of our Cathedral Churches, generally running to about 31 of our present *Feet*, demonstrates that our *Standard Foot* was antiently longer than at present, by about a 30th Part; and probably it was once equal in Length to the *Rhinland Foot*, and even longer when our *Acre* of Land was adjusted to the Quantity it now contains.

IN *Pliny's* Time, the *Standard Foot* at *Rome* was in a great State of Uncertainty; and though the modern Writers have contested, that the *Foot* on *Cossutius's* Monument was the true *Standard*; as well as that on the Monument of *Statilius*, while some maintained the *Congius* of *Vespasian* to be the Size of the genuine *Foot*; yet it's evident *Pliny* followed a *Standard* different from any of them, when he reduced the *Pyramids* in *Egypt* to the *Roman Measure* then made use of; because *Herodotus* makes the longest of them eight *Plethrons*, or 800 *Grecian Feet* in Front, at the Base, which *Pliny* calls 883: Now *Pliny's* Calculation arises on the Supposition the *Rhinland Foot* was the true antient *Roman Foot*, and that the *Grecian Foot* was so much longer, as that 600 of them should make up 625 *Roman Feet*; 625 of the antient *Roman Feet*, at 1033 Parts in a *Foot*, being therefore reduced to 600 *Grecian Feet*, each *Foot* must have contained 1076 Parts and 5-120ths of another Part; and 800 of these *Feet* to produce 883 of the *Roman Feet* made use of in *Pliny's* Time; will give to each *Foot* 974 Parts, and 2374 Parts in 2649 of another, which is about 8 Parts more than what are contained in *Cossutius's* *Standard*, and is a mean Proportion between those of *Cossutius*, *Statilius*, and the *Congius* of *Vespasian*; the first being 967 Parts, the second 972, and the third 986; which being added together, the one-third Part of the Product is 975 Parts: From which *Foot*, or a *Foot* of 976 Parts, the *Romans* adjusted their *Palm* at 732 of the same Parts.

By what has been said, it is clear, that the *Greek* and *Roman Stade* was of the same Length, tho' they contained a different Number of *Feet*; and there is no doubt but the *English Furlong* was at first equal to the *Grecian* and *Roman Stades*, but adjusted to 660 *Feet*, about the Time when *Pliny* wrote, or when the *Foot*, from whence the *Roman Palm* of 732 Parts was adjusted, was made use of here, or a *Foot*, a trifle longer; for 600 *Grecian Feet*, at 1076 Parts, and 5-120ths to a *Foot*, are equal to 660 *Feet*, at 978 Parts, and 145-660ths to a *Foot*.

THE Portico of *Septimius Severus*, at *Rome*, (so named from his Repairing it after it was burnt) was built by the *Rhinland Foot*; for Monsieur *Desgodetz* having found the *Columns* in that Portico to be 3 *Foot* 4 *Inches* and a half in Diameter; the Length of the Area of the Portico to be 29 Semi-Diameters, 18 Parts, and one-third of the *Columns*; the Breadth to be 20 Semi-Diameters, 4 Parts, and a qr; and the Entrance at each End to be 9 Semi-Diameters, and 13 Parts, it produces just one-half of *Ezekiel's Visionary Temple*, since one of these Semi-Diameters reduced to *English Measure*, makes 1803 Parts, and 1-9th; so consequently it is within a Trifle of 1 *Foot* and a half, and a Hand's Breadth, by the *Rhinland Standard*, which amounts to 1807 Parts and 3-4ths.

THE *Rhinland Foot* having been thus universally followed by the *Romans* and *Britains*, and the Nave of the *Temple of Peace* containing 80 of them in Width, and the whole Edifice being comprehended in a Figure 300 *Feet* long, and 200 *Feet* broad, exclusive of the circular Projections, it establishes the true antient *Roman Foot* at 1033 Parts, and the *Grecian Foot* at 1076 Parts, and 5-120ths; and 6 of these *Grecian Feet* amounts, within about a Quarter of an *Inch*, to the Length of the Monument of *Cheops*, as above. Thus the *Egyptian* and *Grecian Standards* are brought, in Effect, to an Equality, as they ought to be, according to the Testimony of *Herodotus*.

THE *Grecian Measures* were manifestly taken from the *Tabernacle*, for these People fixed the Lengths of their Bricks for their Buildings, both publick and private, by the Parts of that Edifice, as the *Didoron*, of two *Spans*, or 18 *Inches* long, for their common Edifices, by the *Altar* of Incense of a *Cubit*, or 18 *Inches* over; the *Tetradoron*, of 4 *Spans*, or 36 *Inches* long, and the *Pentadoron* of 5 *Spans*, or 3 *Feet*, 9 *Inches* long, both for their sacred Structures, by the Length of the *Ark* and *Table*, the first being 2 *Cubits* and a half, and the last two *Cubits* long; their *Orgyia* was equal to the *Fathom*, and their *Stade* consisted of 100 *Orgyia*, or 600 *Feet*: From hence the *Jewish Cubit* in the *Tabernacle* was 1614 Parts, and 15-240ths of another Part, or 1 *Foot* and a half of the *Grecian Measure*.

WHEN

WHEN the several Eastern Nations fell into a State of Depravity, and the Princes oppressed the People, it began by a Corruption of *Weights and Measures*, and an Advancement in the Value of their Money; therefore when the *Jews* were in Captivity at *Babylon*, *Ezekiel* was for restoring to his Brethren their true *Standard* of the *Cubit*, lessened a 6th Part: *The Cubit*, says he, *is a Cubit and a Hand's Breadth*; which he distinguished from the *Babylonian*, and all other *Cubits* then known to the *Jews*, by calling it *the great Cubit*, and *that by which the Tabernacle was made*. And consonant with this, *Herodotus* tells us, the common *Cubit* at *Babylon* was three Digits less in Length than the true *Standard*, or *Royal Cubit* of that City.

Now that a *Cubit* so small as the one-sixth less than the *Jewish Standard*, or about 1383 Parts and 2-3ds, was made use of in *Asia*, hath been already shewn; that of *Arabia* containing 1386 of the like Parts. This *Arabian Standard* was not barely confined to that Country, for it may be traced through many others, and now continues the *Standard* in *Spain*, with very little Deficiency; the *Spanish* half *Vara* containing 1380 Parts, and the *Foot* 920. By this *Foot* the *Pantheon* seems to have been built, since it contains 200 of them in Diameter; and a *Palm* from the same *Foot*, or one a small Matter longer, Mr. *Greaves* found engraven on a white Marble Stone, in the *Capitol* at *Rome*; an evident Demonstration of its being a *Standard* once followed in that City.

NOTWITHSTANDING, the *Arabian Foot*, by the exact Length of the *Pyramid*, comes out at 924 Parts, yet it might have been less by a Part or two; and then *Ezekiel's Cubit* of a *Hand's Breadth* more than the common *Arabian Cubit*, agrees with the *Grecian Measure*, and so fixes the *Jewish Standard* of the *Cubit* at 1614 such Parts, and 15-240ths of another Part, whereof the *Standard Yard* in *Guildhall, London*, contains 3000, the *Paris Foot* 1068; and the *Rhinland Foot* 1033: The *Jewish Fathom* thus amounting to 6456 Parts, and a Quarter, falls within the Limits of the clear Length of the Monument of *Cheops*, in the great *Pyramid*, that Monument being 6488 Parts in Length, as above: The Difference between 6488, and 6456, is not above a Quarter of an *Inch*, which might have happened by a Decay of the Stone, or by its Swelling in such a confined Place; and therefore this Monument was, in all Probability, designed, by the *Egyptians*, to transmit to Posterity, the true *Standard* of the *Jewish Fathom*, as well as of their own *Cubit*.

THE *Jewish Standard* thus fixed, seems to have been the *Standard* the Builders of *Stone-Henge* made Use of in that Work; which, from the most exact Survey on the Spot, we found to be 97 Feet Diameter in the Clear, by the *Standard* in the *Exchequer*; and with the outward Row of *Pillars* 104 Feet Diameter: So that the clear

M m m

Diameter

Diameter of this Work, as it now stands, is 97 *Feet*, 733 Parts, and 20-27ths, by the *Guildhall Standard*, which exceeds 60 *Cubits*, by the *Jewish Standard*, no more than about 890 Parts; and this Excess may be owing to the Waste of the Stone, and to the leaning Position of the *Pillars*, outwards, since they were set up.

As the Certainty of all these Calculations depend upon the exact Measures taken by Mr. *Greaves*, as well as upon the Truth of his comparing and adjusting the *Standards* of other Nations to that of *England*, it may not be improper to examine one of those Dimensions he is desirous to perpetuate, with the same Dimension taken by another Hand, namely, the Door of the *Pantheon*: This Door Mr. *Greaves* tells us is 19 *Feet* and 602 Parts in Breadth; and Monsr. *Desgodetz* makes it nineteen *Feet*, 609 Parts, and one-third, (or 18 *Feet*, 4 *Inches* and one-third by the *French Measure*) a Difference so inconsiderable, that we can't tell to which to give the greatest Accuracy, since Monsieur *Desgodetz's* Exactness may be proved from a Measure taken by *Serlio*, in the same *Temple*, to wit, in the greatest Diameter, which the former, from *Pilaster* to *Pilaster*, has taken at 133 *Feet* 7 *Inches*, the latter at 195 *Palms*: Now the *French Measure* at 1068 Parts to a *Foot*, falls short of the *Roman Measure*, at 732 Parts to a *Palm*, no more than 73 of such Parts whereof the *English Foot* contains 1000, as above.

WE shall only add, under this Head, that every square *Foot* of the *Grecian Measure* was above a third Part more than a square *Foot* by the *Arabian*, or *Babylonian Standard*; therefore before we can form a just Idea of the Effect of the Works of the Antients, by their Magnitudes, it will be necessary for us to be well assured of the Length of the *Standards*, by which those Works were made, measured, or described in History; for without such Knowledge, how will History mislead us? *Pliny*, as a learned *Writer*, makes the great *Pyramid* a Square of 883 *Feet*; *Greaves*, as a learned *Mathematician*, found it to be no more than a Square of 693 *Feet*, by a *Standard* less than the *English Foot*; and by the *Paris Foot* a Square of about 649 *Feet*. Now the Square of 883 is 779,689, but the Square of 649 is no more than 421,201: So that if we were to conceive the Magnitude of that *Pyramid*, by *Pliny's* Number of *Feet*, and the *French Standard*, it must cover almost double the Ground to what it stands upon; and the Magnitude of the Whole must be above double to what it really is.

IN like Manner, if the Stone-House at *Sais*, in *Egypt*, was measured by the same *Foot*, *Herodotus*, or those he had his Account from, measured the great *Pyramid*, it was not much above half the Magnitude of what it must have been by the *Grecian Standard Foot*, as above; and therefore that House was, in all Probability, far deficient in Magnitude, to the Stone-House in *Hoy*.

C H A P. XII.

The SUMMARY, and CONCLUSION.

BEFORE we conclude this Treatise, it may not be improper for us to sum up the Evidence which hath been given to prove the ORIGIN of BUILDING, and DETECT the *Plagiarism* of the *Heathens*: For notwithstanding a Cloud of further Evidence may be produced in Favour of our *Hypothesis*, yet what we have already collected will, we hope, be a sufficient Conviction of the Truth of it, to such as are inclined to admit of Facts, after a fair and candid Hearing.

THE DEBATE is between sacred and profane History; and they are both unanimous in this, that Mankind had no such Thing as Houses to dwell in for some Generations after the Creation: But *Shame* for the Forfeiture of PARADISE, and *Fear* for the horrid Act of *Murder*, having suggested to Man a Place for the *Shelter*, as well as *Security* of his Person, he very ingeniously imitated the Birds, and so began to build Huts to dwell in: After which, Mankind, by dwelling together, began to invent many Arts, and such Things as were further useful and beneficial to them.

HOWEVER, these Arts were only a Prelude to that Mark of GOD's Displeasure, which he executed in Destroying the World; and those Men, whose utmost Skill in Building amounted to no more than erecting Tents, were enabled, by those Arts, to perform a Timber Structure, surpassing the Art of all succeeding Generations; for that Structure was not only built, but it performed the Office it was intended for; it bravely braved that which nothing else could withstand; and, for near four Months Time, surmounted both Earth and Sea.

BUT suppose there was no such Thing as the *Deluge*, (which in Fact would be admitting nothing beyond our Knowledge) How beautiful the Metaphor! *Moses* tells us there were two Sets of People in the Antediluvian World, *the Sons of GOD*, and *the Sons of Men*: Those who by their Piety obtained the first Name, were at Length over-whelmed by Lust, and joined themselves with those, who, by their Dissoluteness, had incurr'd the Name of *the Sons of Men*, and so corrupted the whole Earth. Then GOD interposed, and reduced the whole Race of the Human Species to a single Family, the *Principal* of which was *the only righteous Person in his Generation*;

tion; and with him GOD made a *Covenant*, that he would never proceed to the like Extremity again.

THE Heads of this Family were Eye-Witnesses of the Buildings common in the Antediluvian World, consequently they knew how to erect proper Habitations, and as such they made themselves Tents to dwell in, 'till *Noah* sent the Issue of his Sons abroad, to replenish the Earth, who, in their Travels, had intestine Quarrels, which perverted their Ideas of the Religion of their Ancestors; and when they got into a fruitful Plain, one of the Family of *Ham* turned *Legislator*, instituted a new Religion, and the People, as a Mark of their *Piety*, raised a Tower, which they dedicated to the heavenly Bodies, but primary to the *Sun*, as the Chief of that Order, and the Body from whom they received the most Benefit. After this, one of the Descendants of *Shem* turned *Legislator* also; and finding that the *Moon* was of great Use to this lower World, adopted that Luminary as the Chief of the heavenly Bodies, and instituted a new Religion, wherein the *Moon* was to be addressed, instead of the *Sun*, as the Mediator between GOD and Man. Hereupon such *Disputes* and *Contentions* arose among the People, that they separated from one another, their Works of *Piety* became Works of *Confusion*, and the Worship of GOD, by the *Sun* and *Moon*, was propagated wherever those People went.

THIS Depravity continued for many Generations; at length, when *Abram* was born, his Father began to change his Ideas, and gave his Son such an Education, that *Abram* became an Opposer of the Religions instituted, as above, and undertook to restore the Primitive Religion, taught by *Noah*; for which he was persecuted and drove away from his Native Place. Then GOD REVEALED Himself to him, gave him a Land for the future Abode of himself and Family, and promised, THAT IN HIS SEED ALL THE FAMILIES OF THE EARTH SHOULD BE BLESSED: And in Token thereof *Abram* built an *Altar*. This Promise GOD renewed to *Isaac*, the youngest Son of *Abraham*, who, following the Example of his Father, erected a *Pillar*, poured a Libation of Oil thereon, and these named the Place where that *Pillar* was erected, The HOUSE of GOD: And thus Places separated for the Adoration of GOD took their Rise, and were as Marks of the *Gratitude* of the Founder.

THESE were succeeded by other Monuments, and such as affected the *Fidelity* of Man; *Abraham* planted a *Tree*, when he made his *Covenant* with *Abimelech*; and *Isaac* raised a *Pillar*, and a *Heap of Stones*, when he entered into a League with his Father-in-Law *Laban*; and so *Moses*, when he made the *Covenant* between GOD and the *Israelites*, set up 12 *Pillars* as Monuments thereof.

As Idolatry took its Rise by a Regard paid to the heavenly Bodies, on Account of the Benefits they yield to the Earth, upon the same Principle the *Pagans* paid Divine Honours to whatever they received any Advantage from. *Prophets* and *eminent Men* were particularly adored; and after Death, like the *Sun* and *Moon*, represented by their Images: But of this Class, History points out but three in the most early Ages, *Noah, the Possessor of the Covenant*; *Abraham, the Line of the Law*; and *Joseph, the Collector of Wheat*: All these having been represented by Image, those Images had Intelligences, said to have been drawn down from Heaven, to animate them, and they declared the Will of the DEITY to such as wanted to obtain it. But alas! what were those Intelligences? Why, truly, human Creatures, like ourselves, concealed in those Images, or in the Pedestals on which they were set.

ABRAHAM and his Family having been separated from the Rest of Mankind, to put an End to this Craft and Illusion, GOD, in order to try their Faith, and engraft Humility in them, destin'd them to a State of Pilgrimage and Slavery for 400 Years, and then released them by the Hand of his Servant *Moses*; who, in his conducting them to the promised Land of *Canaan*, the Land given to their Father *Abram*, took Care to explode the Worship of *sensible Beings*, as well as all the Apparatus of Oracles; for upon his crossing the Red Sea he made a Vow, *That he wou'd build an HABITATION for GOD, and thereby EXALT Him.*

ACCORDINGLY, to make good this *pious* Resolution, GOD not only gave *Moses* the Pattern of a proper HABITATION, but directed it so as that every Part thereof shou'd be expressive of his Acts towards Men. He also gave *Moses* full Instructions how he was to be WORSHIPPED, speaking to him as one Friend wou'd speak to another, and not in dark and obscure Sentences; while *Moses*, on his Part, took Care to convince the People, that no other *Prophet* wou'd have the same Access to GOD, 'till one shou'd arise, *endowed*, like himself, *with the Divine Light and Perfection*: 'Till then, the Seat of GOD was to be separated by a *Vail*, from the Place that was made accessible to Man.

KING David, moved by the same *Pious* Intention that stirred up *Moses*, determin'd to build the HABITATION of GOD in a more stately Manner than *Moses* had done. But notwithstanding his Design was approv'd of, and GOD directed how the Work shou'd be done, yet the Execution thereof was reserved for his Son *Solomon*; who was no sooner established in Peace on the Throne of *Israel*, than he began a *Temple* of such a stupendious Size, and finished it in such a beautiful, correct, and costly Manner, that it far exceeded any Structure the World ever produced. And indeed, no Prince, besides *Solomon*, was ever qualified for so large an Undertaking; for

as the *Israelites* were Bondmen themselves in the Building Art, and had justly afflicted the Inhabitants of four large Cities, and their Posterity, for 400 Years, in the same Art; he was able to collect above 183,300 Men, all compleat Artificers, to carry on his Works with: Works which raised the Admiration of the whole World, and all the Princes of the Earth thought it their Interest to purchase King *Solomon's* Favour with rich Presents, which they brought him yearly; so that Silver was reckoned as nothing in his Days, and was as Plenty as the very Stones at *Jerusalem*!

S O L O M O N was not content with all these Riches and Magnificence, he wanted to carry on an Intercourse with *G O D*, but the *Vail* prevented it, and the King was soon led to consult the Gods of the *Pagan* World: For which open Violation of the Law; *G O D* determin'd to rend the greatest Part of the Kingdom out of the Hands of his Son; and the *Jews*, after *Solomon's* Death, plunging themselves further into Idolatry, *G O D* also resolved to transfer their immense Wealth to the Egyptians, and to make them tributary to the People of that Nation.

THIS was put into immediate Execution, for *Rehoboam*, the Son of *Solomon*, had not reigned five Years before *Shishak*, or *Sesostris*; King of *Egypt*, came into *Judea* with a numerous Army, dispossess'd the *Israelites* of their Riches, and therewith, and with the Captives he carried away, began to adorn his own Country with stately Buildings, particularly with *Temples* to his Father *Ammon*; in which *Temples* he set up Oracles, and caused *Ammon* to be worshipped and consulted as a God.

FOR this Arrogance a final Period was soon put to the *Egyptian* Magnificence, *G O D* raising up the *Assyrians* to divest the People of that Nation of their Power and Riches; which they had no sooner done, than they themselves abandon'd all Thoughts of Humility, and their Pride grew so great, that they openly bid Defiance to the *G O D* of *Judah*.

THIS Vanity and Impiety proved the Destruction of the *Assyrians*, and the Advancement of the *Babylonians*, *G O D* making *Nebuchadnezzar* chief Monarch, as well as Proprietor, of the collected Wealth of the World; but this Prince, puff'd up with Pride and Arrogance, soon forgot the Hand by which he was rais'd, and assumed his Prosperity, with the Works he had accomplish'd in the great City of *Babylon*, to his own Merit; for which Presumption, *G O D* first debas'd him, then deprived him of his natural Reason, and afterwards transmitted the Power and Riches he had vested in him to the Medes, from these to the Persians, next to the Grecians, and last of all to the Romans; who had not long enjoyed them, before the PROPHET described by *Moses* arose: Then the *Vail* in the Jewish Temple

Temple was Rent, the Seat of GOD was made accessible to all Mankind, and the Bounties he had, in their Turns, intrusted so many potent Princes with, were divided into many Branches, and given to as many Kings, alluded to by the Horns of the fourth Beast mentioned in *Daniel's* Vision.

To the Supreme Power and collected Riches of the Earth, *Architecture* became a sure Accessary ; for every Monarch employ'd his Captives, consisting chiefly of the best Artificers of every vanquish'd Country, upon some stupendious Building, as the principal Object of his Ambition, to perpetuate his Name, the Power of his People, and the Wealth of his Kingdom. But this Monument of Pride, instead of answering its desir'd End, became the Destruction of him for whom it was erected ; for the Riches exhibited in it, animated the People of other Nations to endeavour for them, who soon obtained their Prey ; because *those inured to Fatigues and Poverty* could not fail of being too powerful for *those that wantoned in Ease and Wealth*. And thus, in a continual Succession, *Architecture* has been the chief Cause of the Glory and Envy, as well as of the Ruin of Kings and Kingdoms; Emperors and Empires, each Potentate endeavouring to outdo the other in Works that wou'd render him most remarkable to Posterity:

OUR CONCLUSION THEREFORE IS :

THAT the *Pagans*, finding how the Parts of the *Jewish* Structures coincided with the Matters contained in the History of the *Israelites*, they soon copied those very Parts, and applied them to their own Idols in the *Temples* they erected to them ; which, on this Account, they held so Sacred, *that a Profanation of them was punish'd with present Death* : That those *Pagans*, not satisfied with this Application, in Process of Time, ASSUMED THESE THINGS TO THEIR OWN INVENTION, and then traduced the *Jews* with being Blasphemers and Deriders of the DIVINITY ; those People, by neglecting the *Real Part of the Law*, having also forgot the *Symbolical*, nor could they tell to what divine Matters the various Parts of their Sacred Edifices referr'd !

THIS we have sufficiently made appear in the preceding Sheets ; in which we had no other Hypothesis in View, nor have we any other now, but that of RENDERING UNTO CÆSAR, THE THINGS WHICH ARE CÆSARS ; AND, UNTO GOD, THE THINGS WHICH ARE GODS.

F I N I S.

F

G

H

I

E

K

D

L

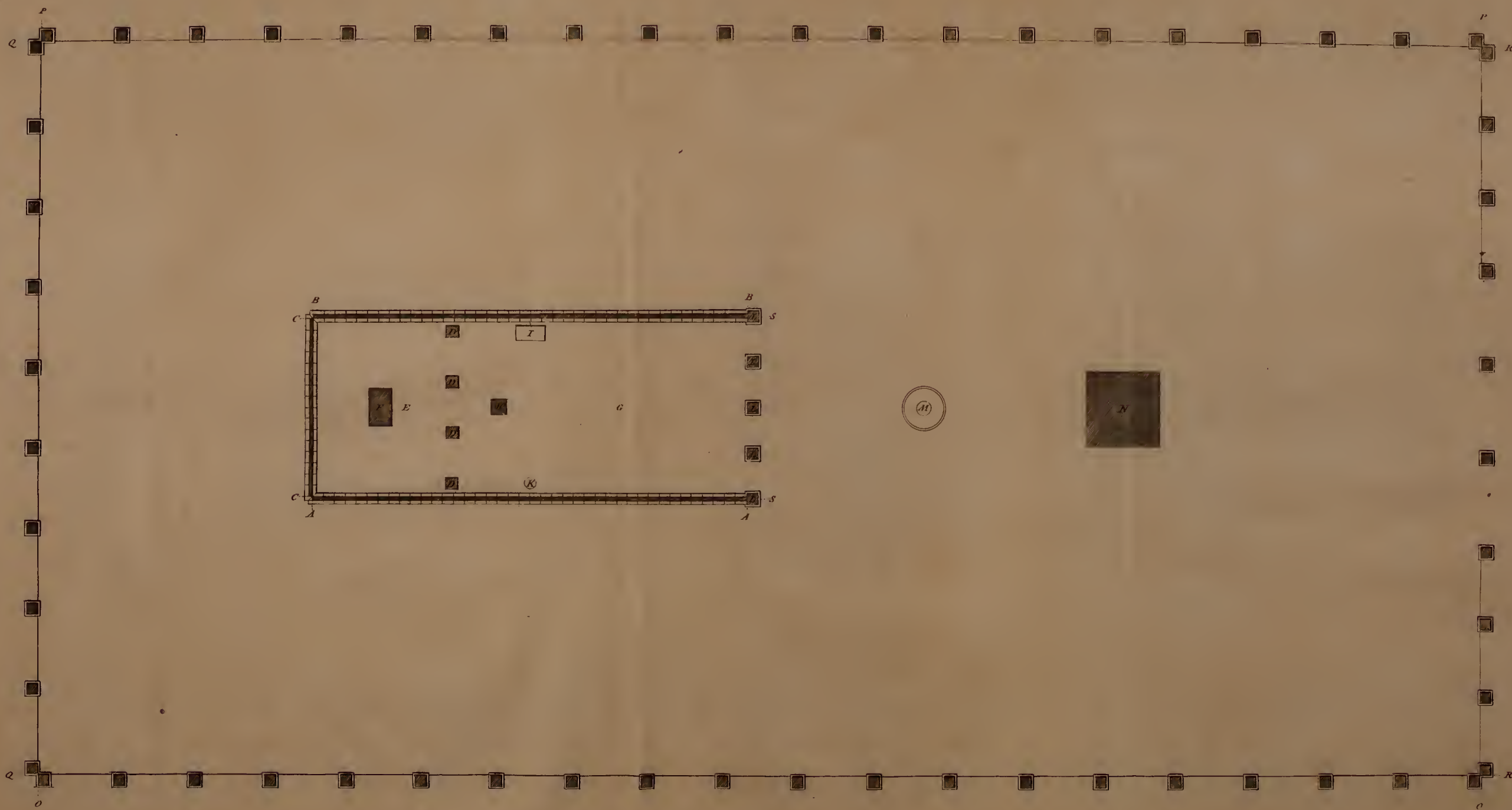
C

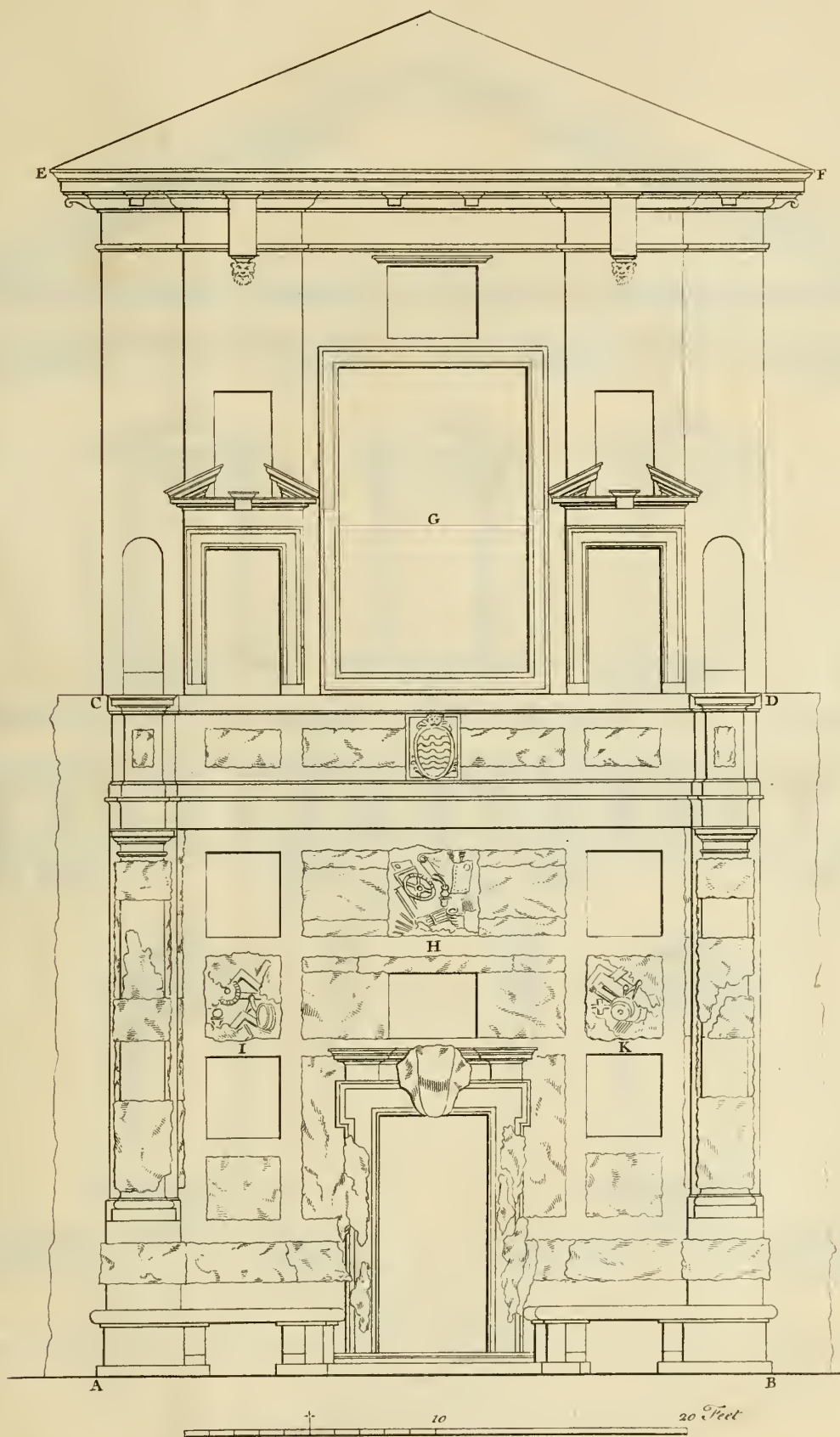
B

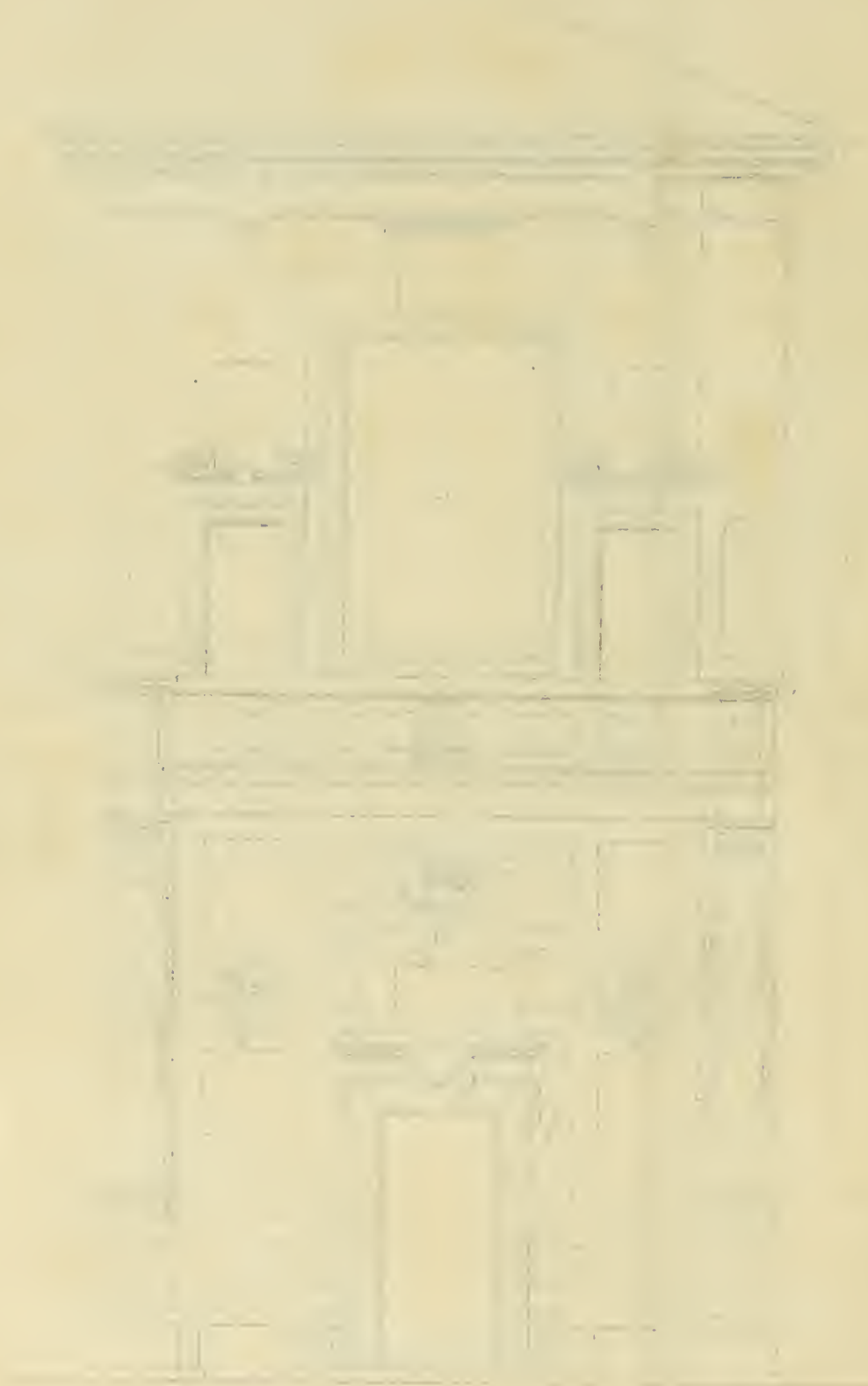
N

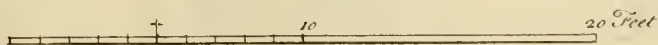
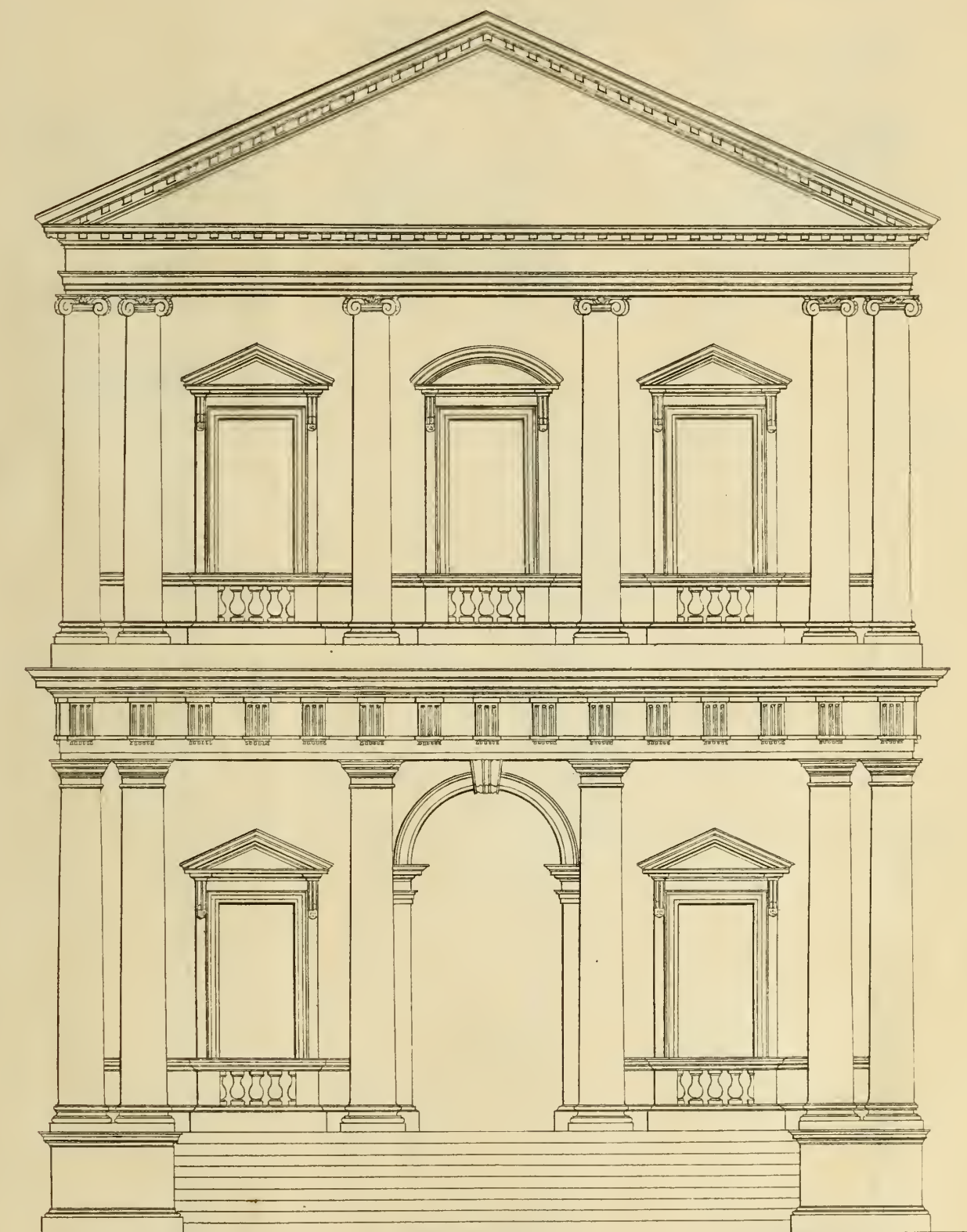
M

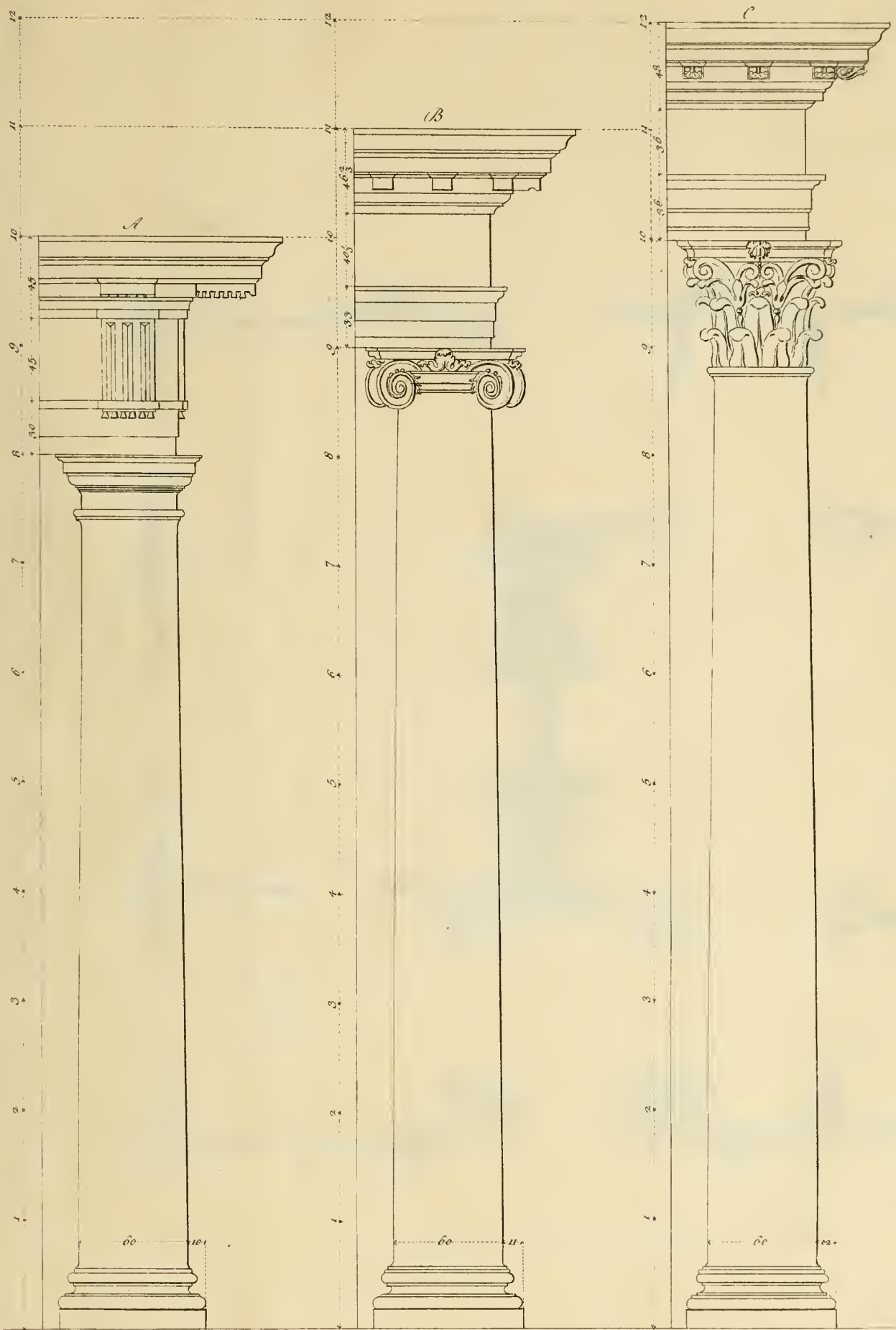
A

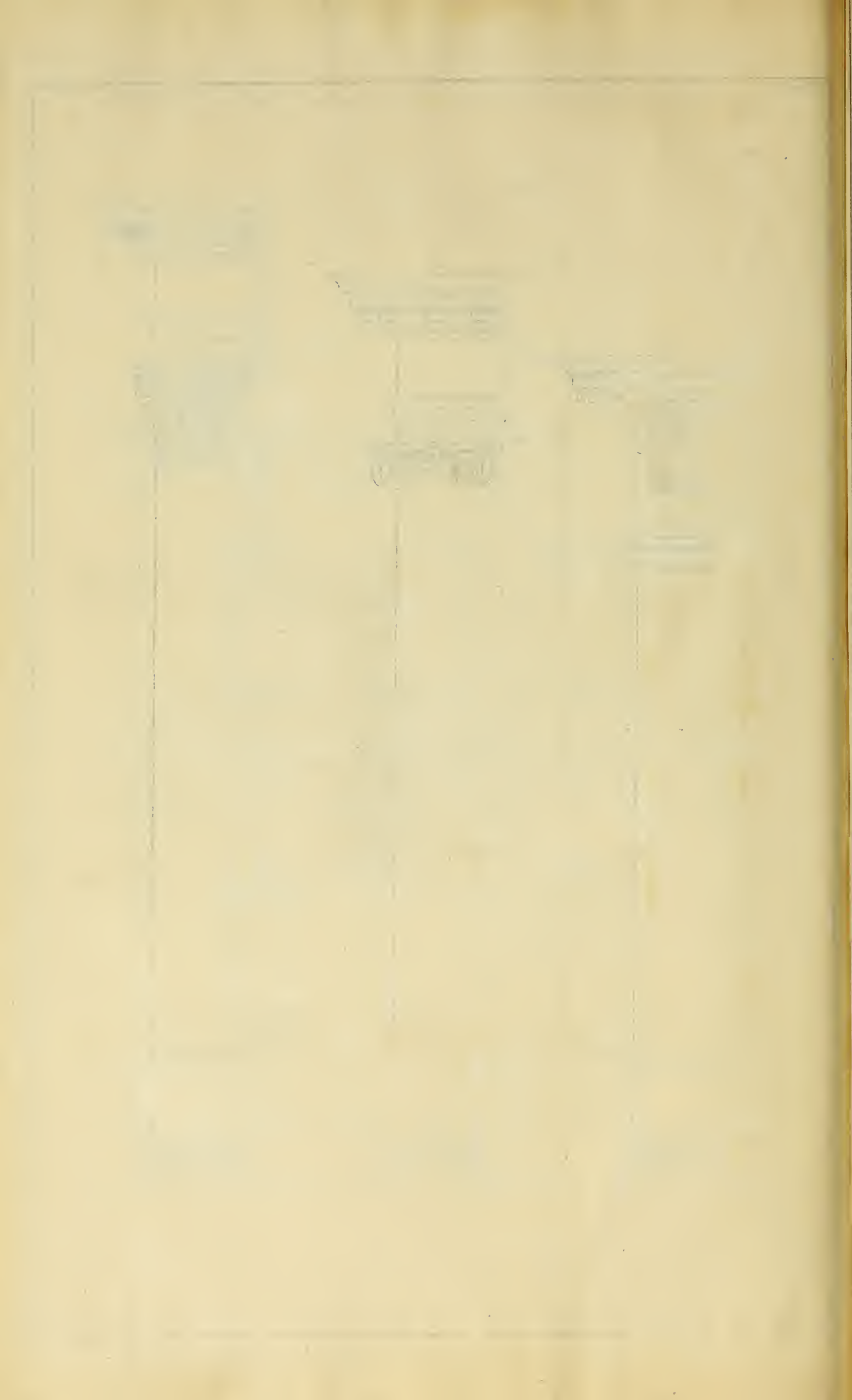


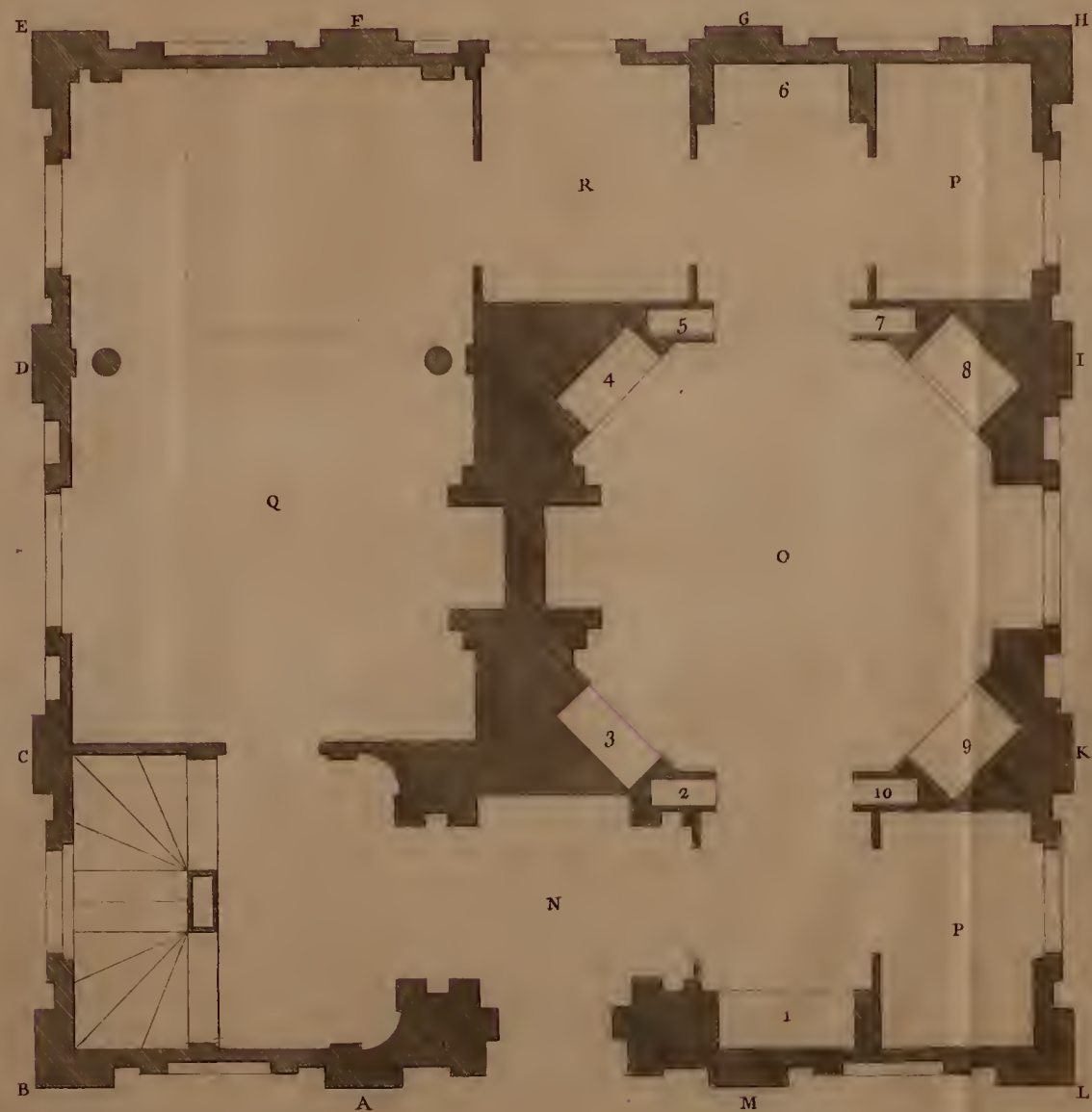










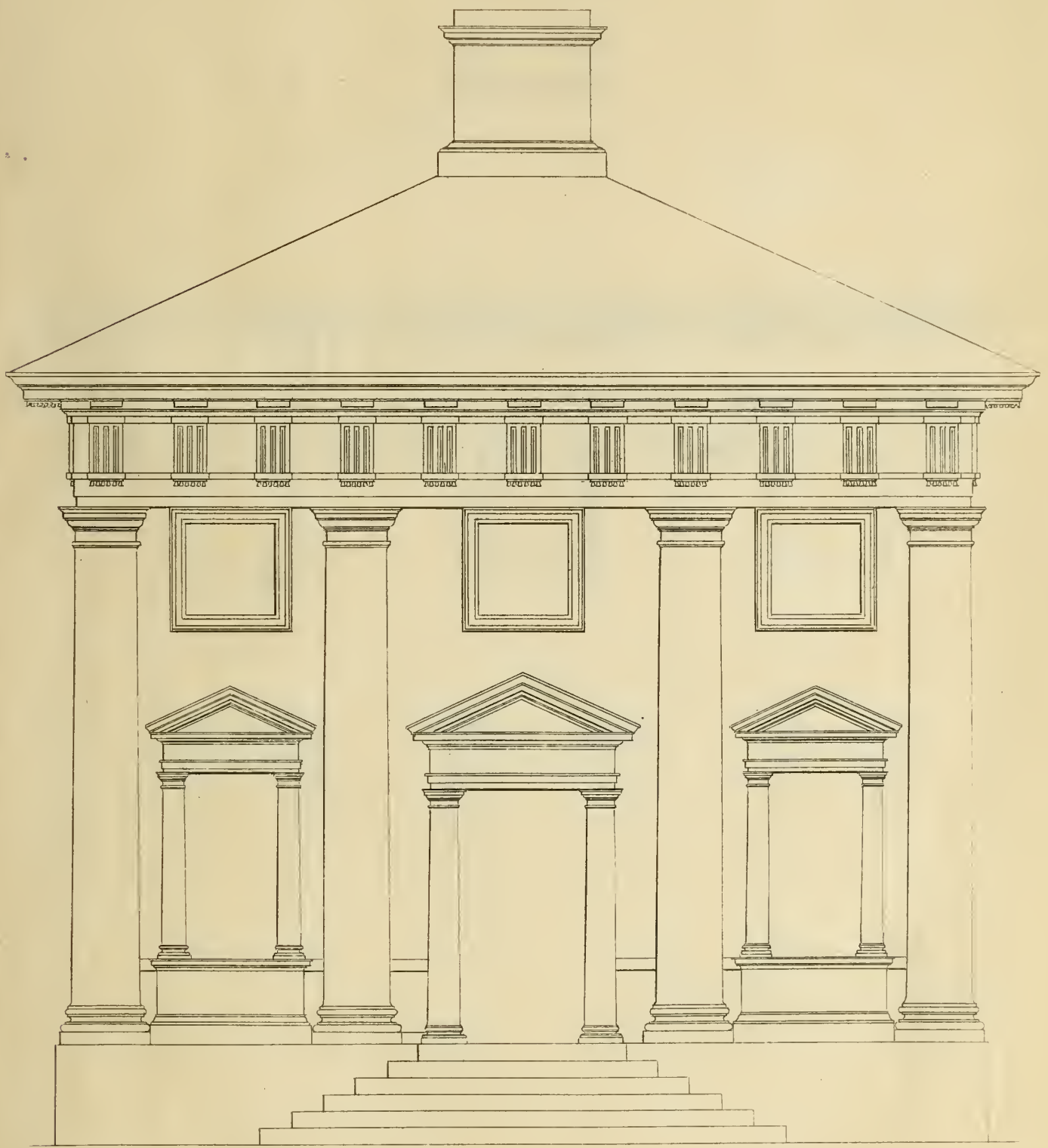


Plan of the first Story.

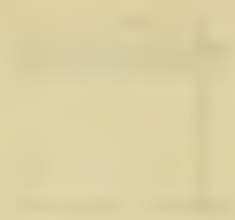


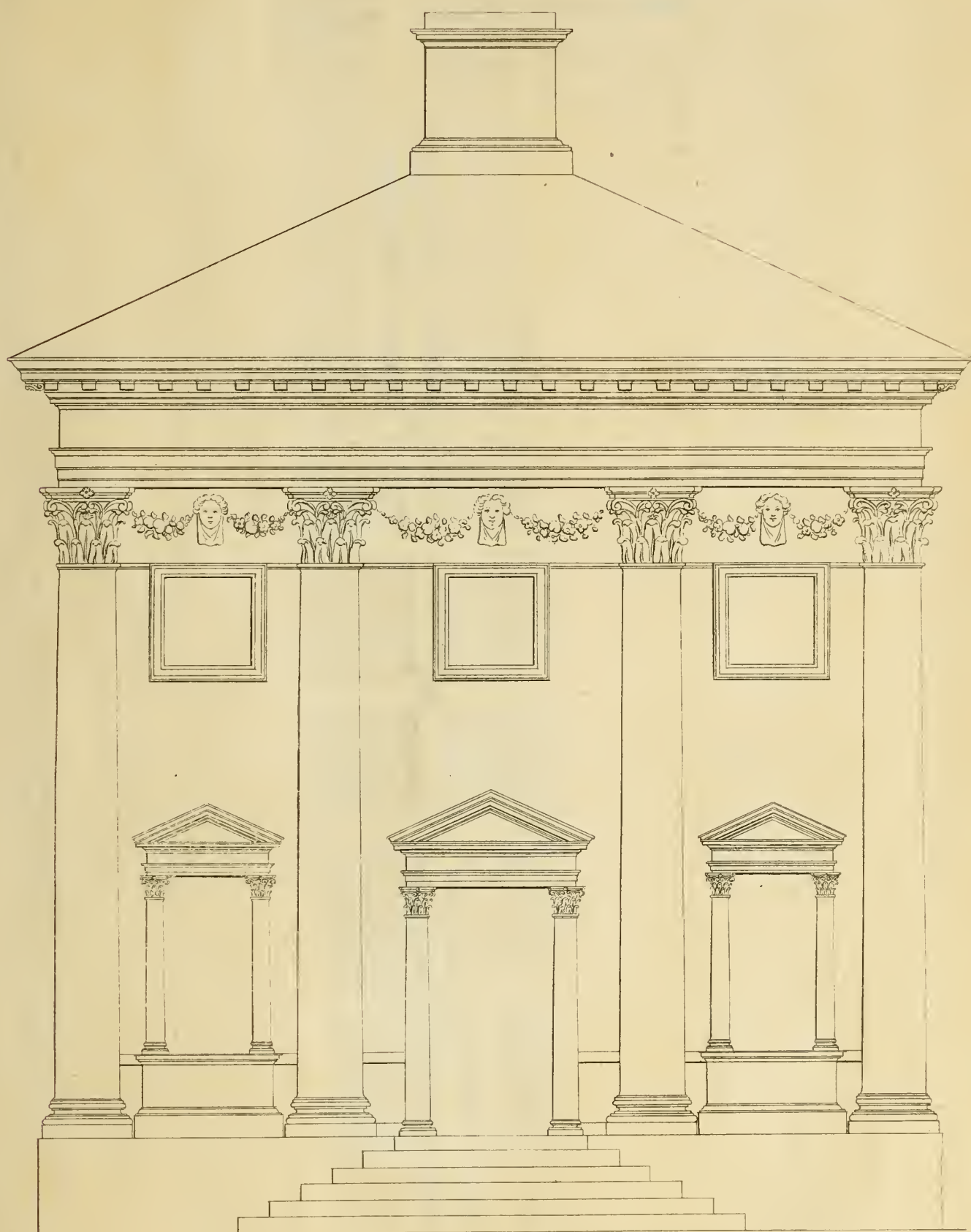
Plan of the second Story.

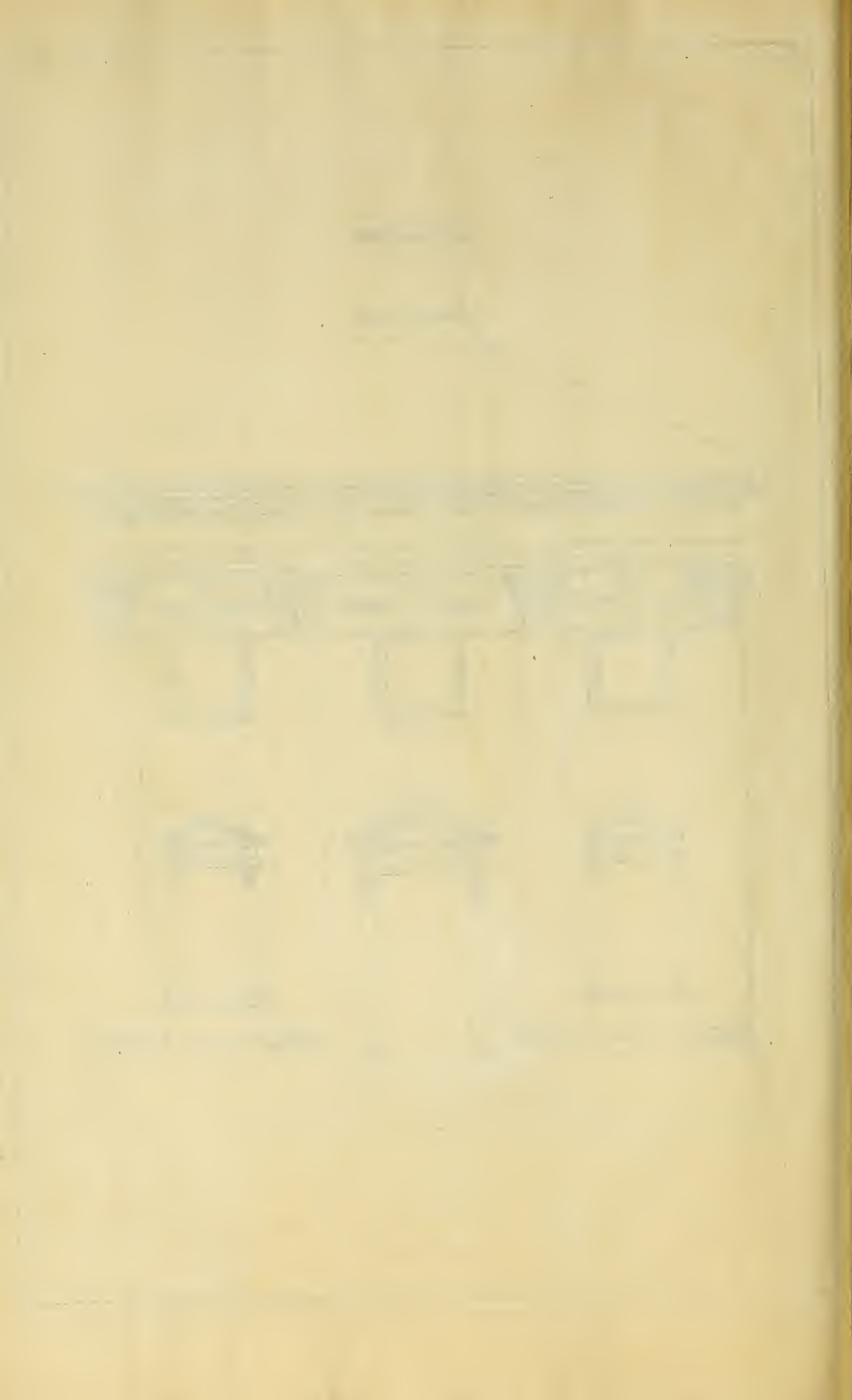
late 9.

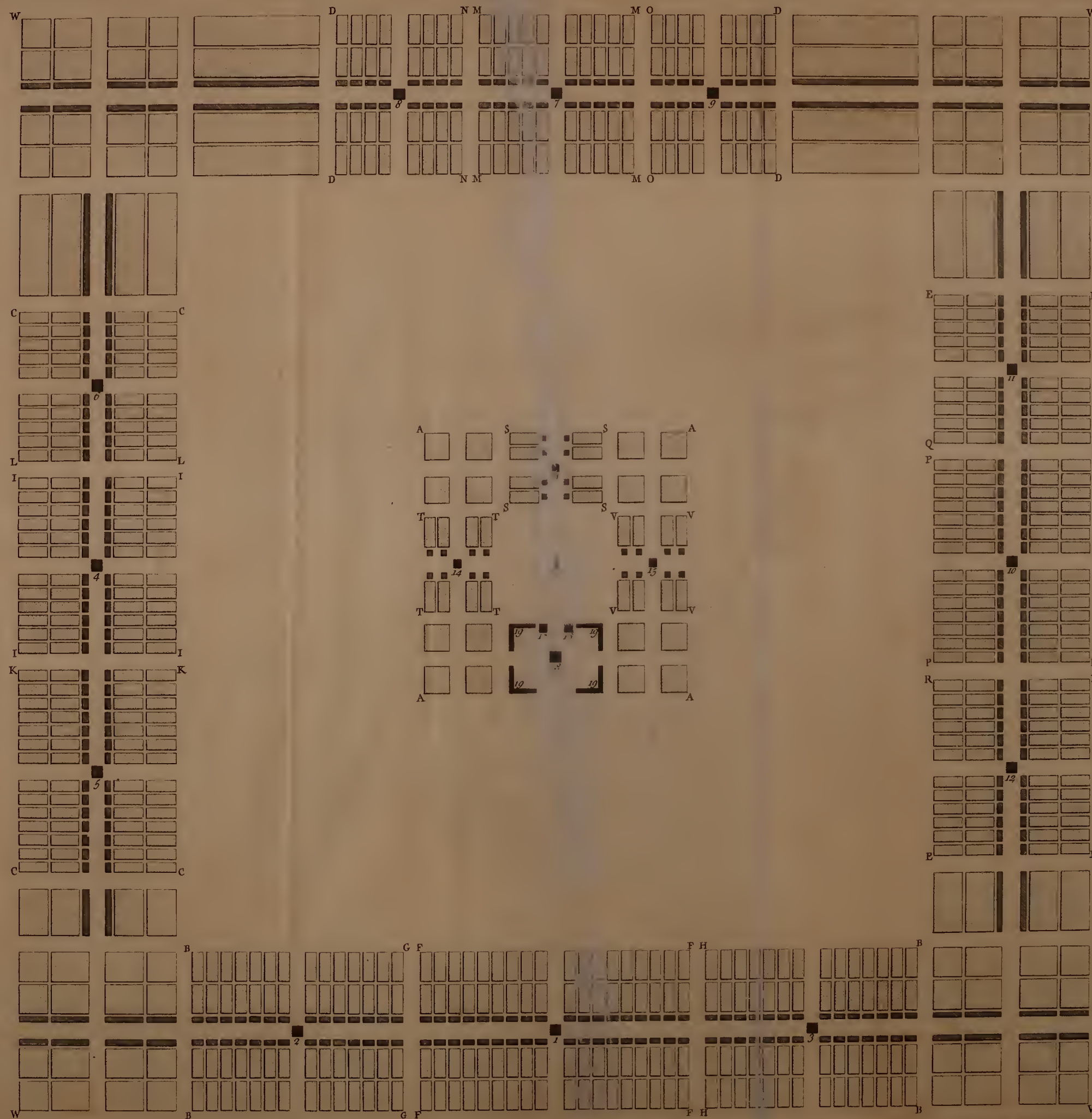












卷之五

五

五

五

五

五

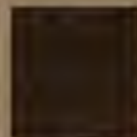
五

五

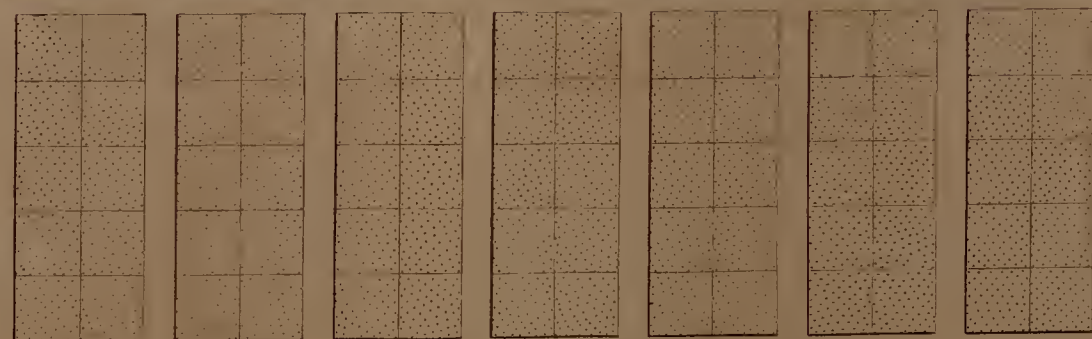
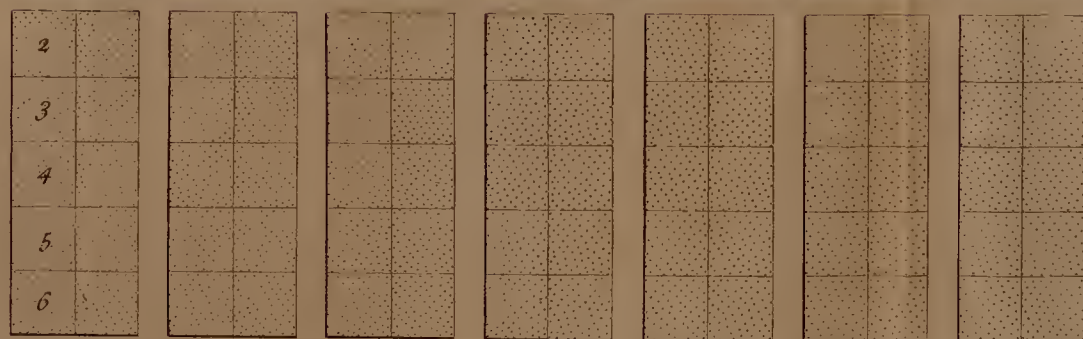
五



G

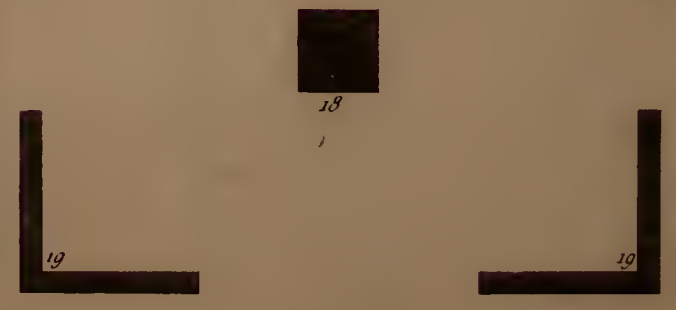
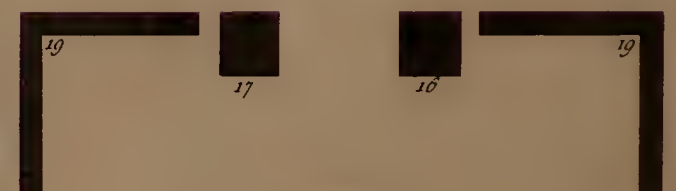
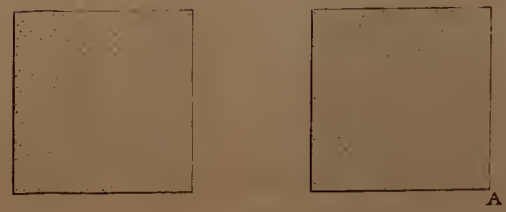
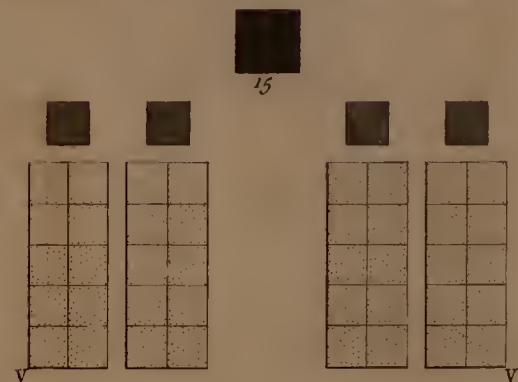
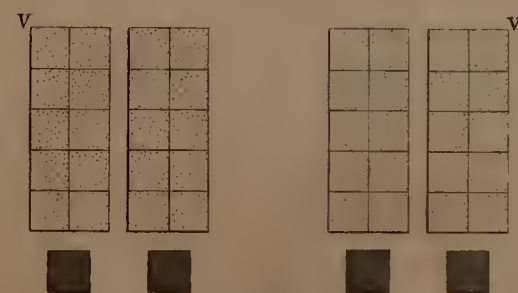
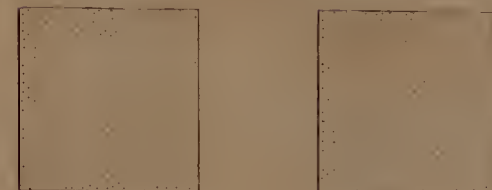
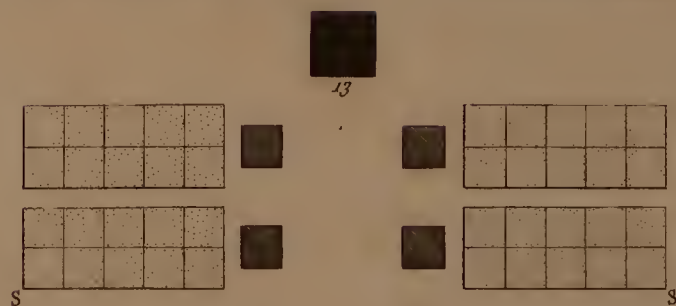
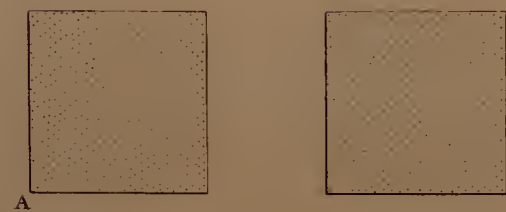
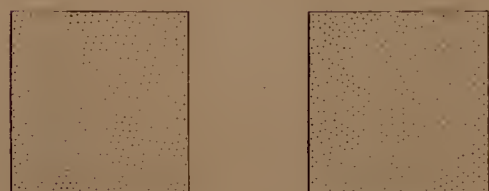
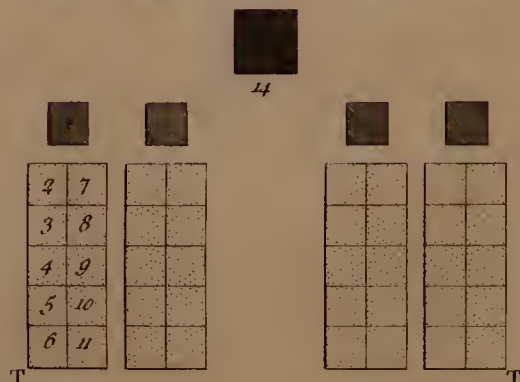
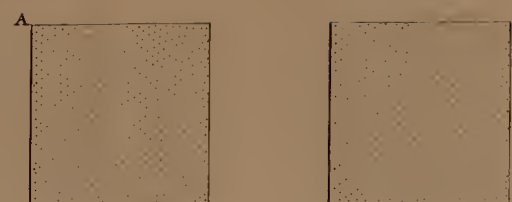


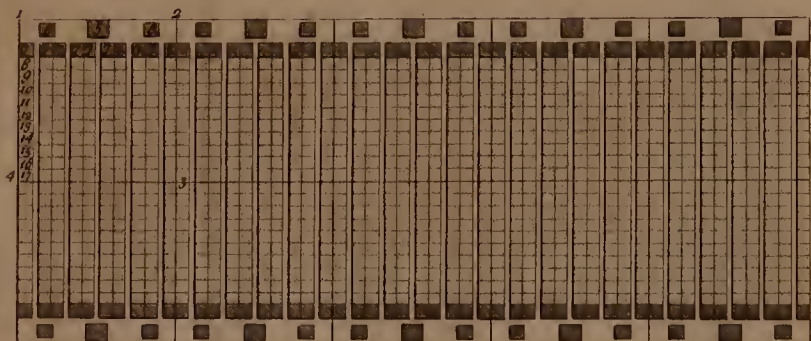
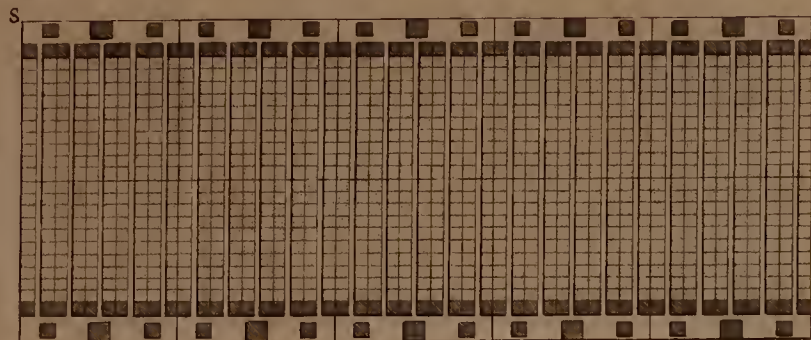
(2)



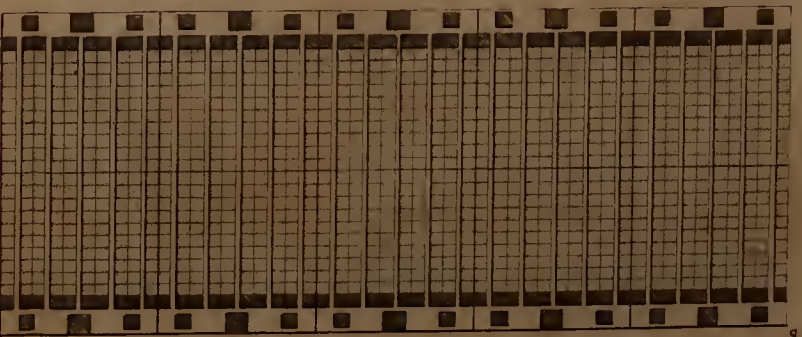
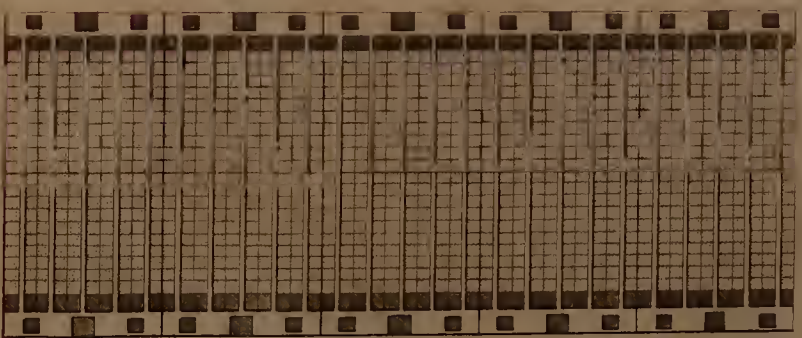
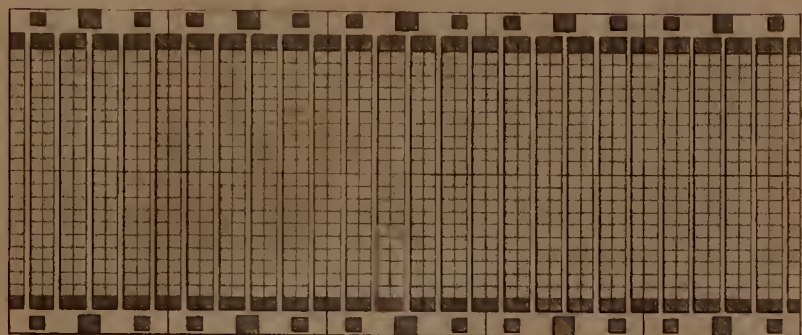
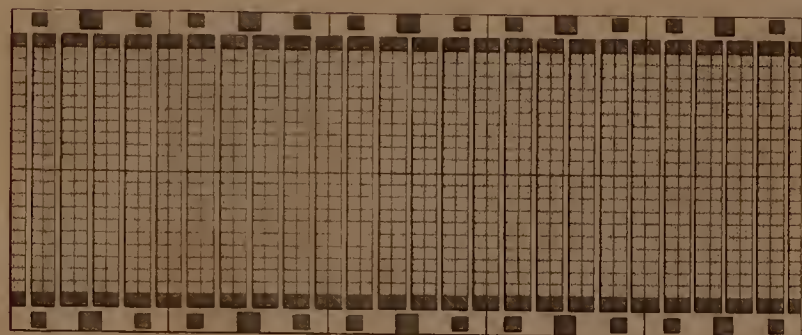
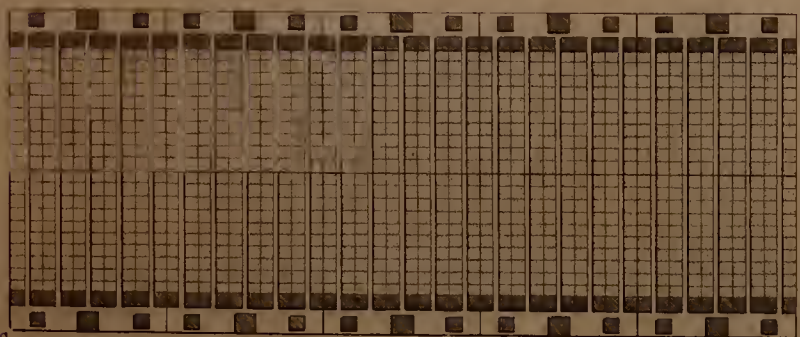
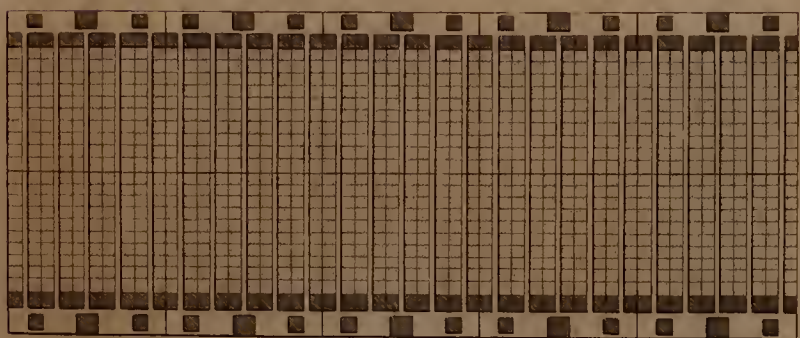
B

G

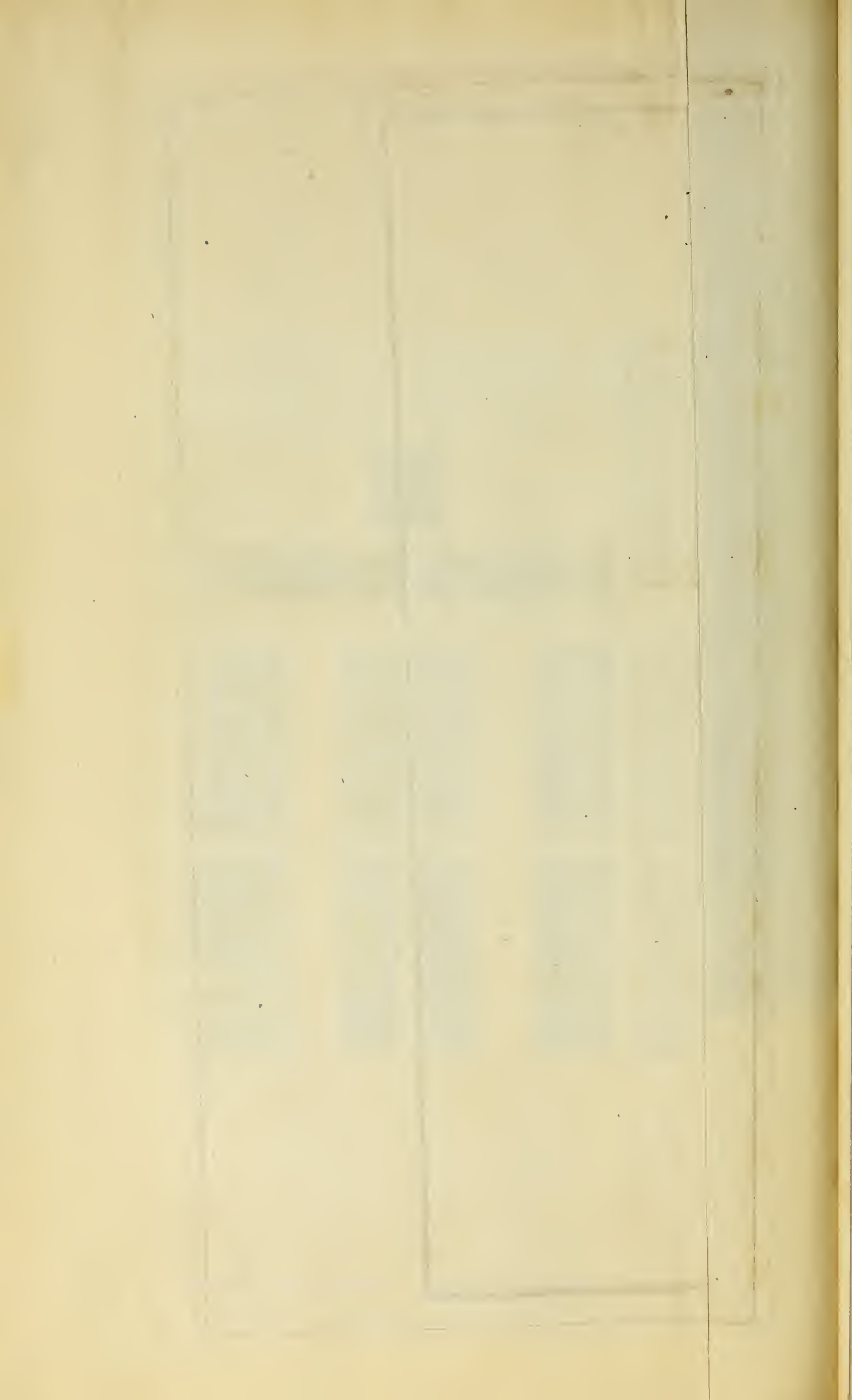


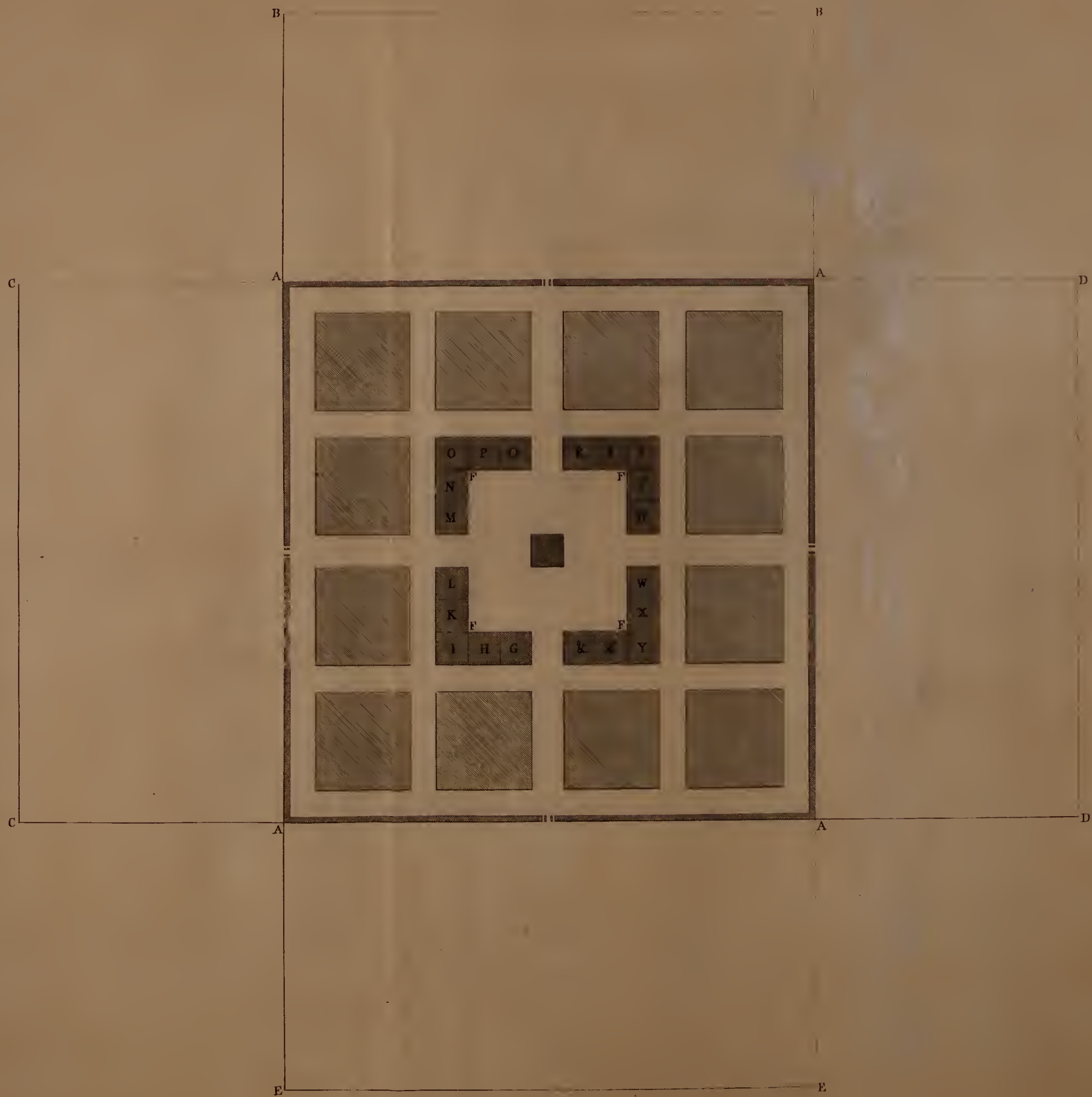


13

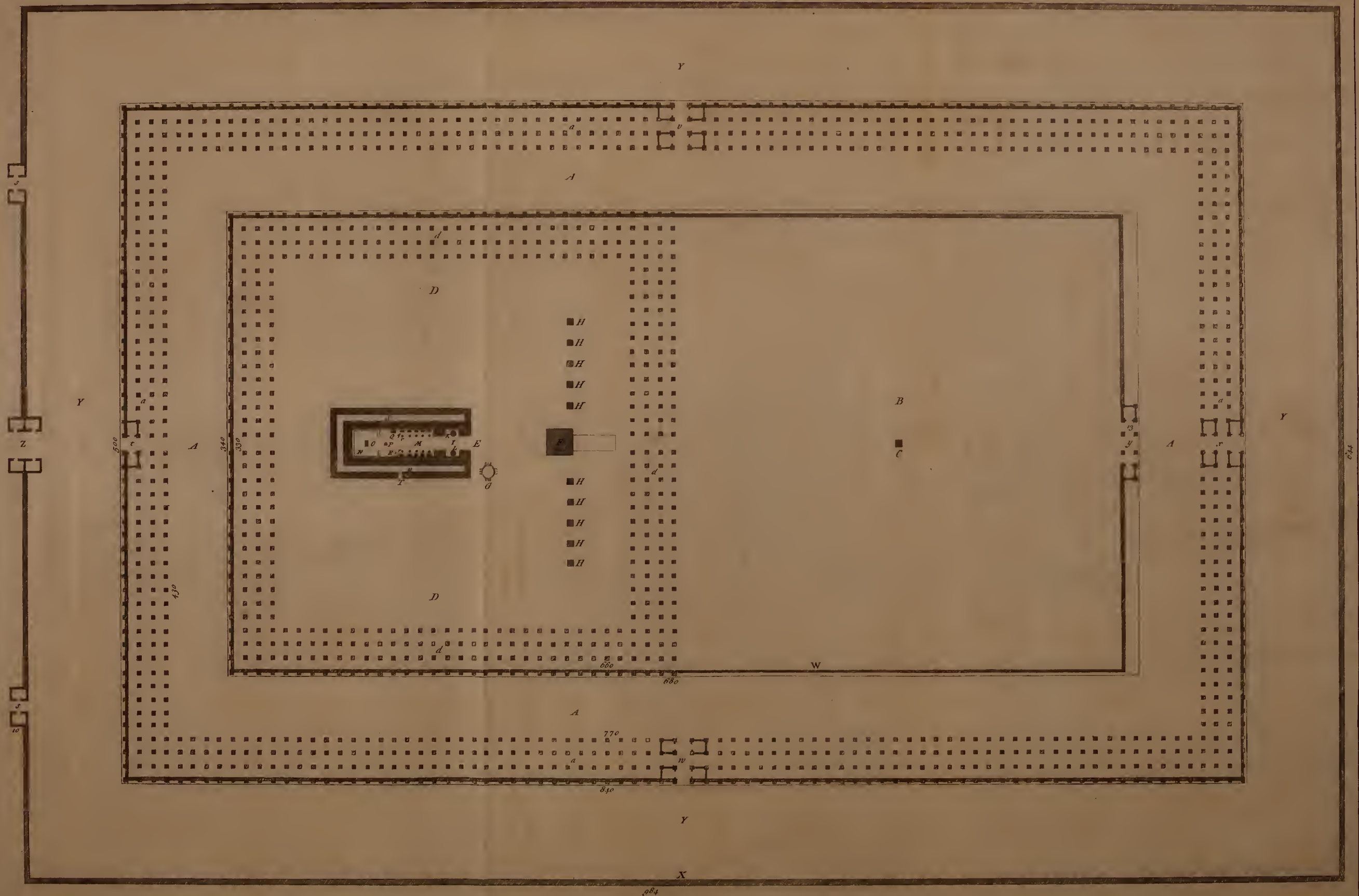


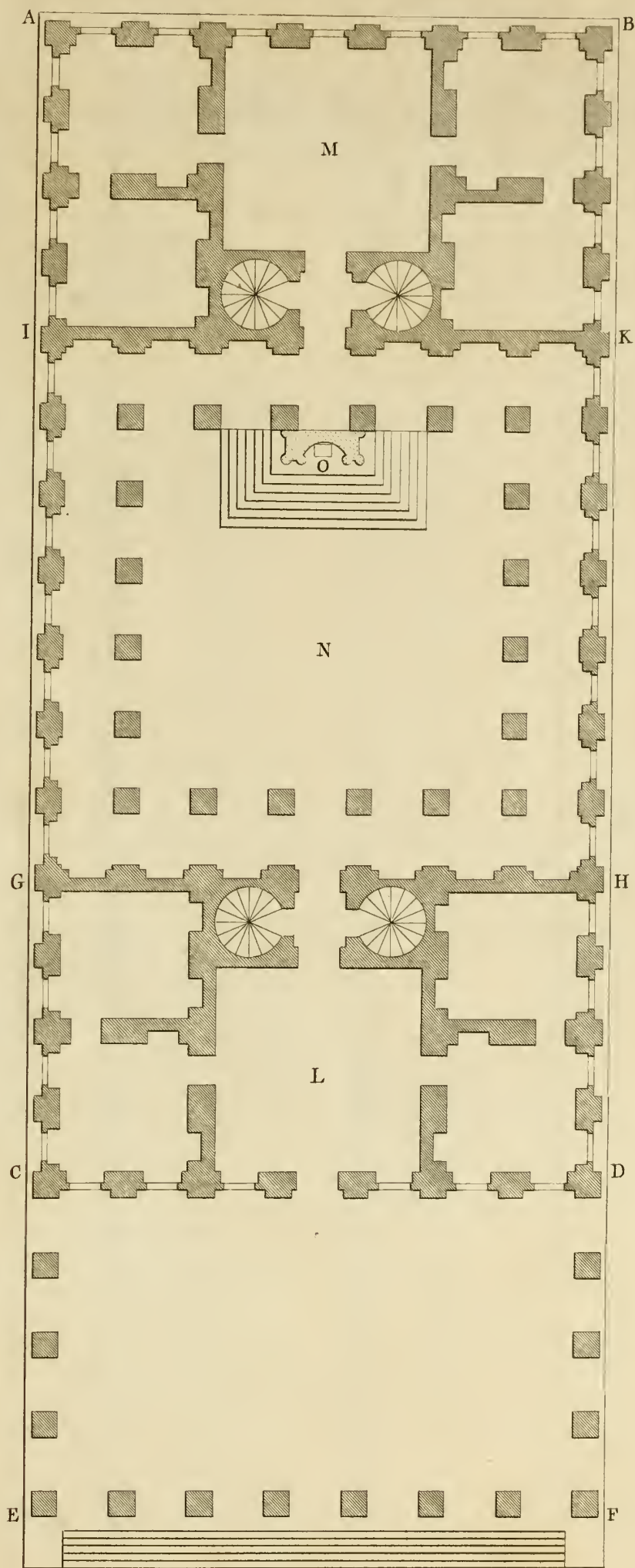


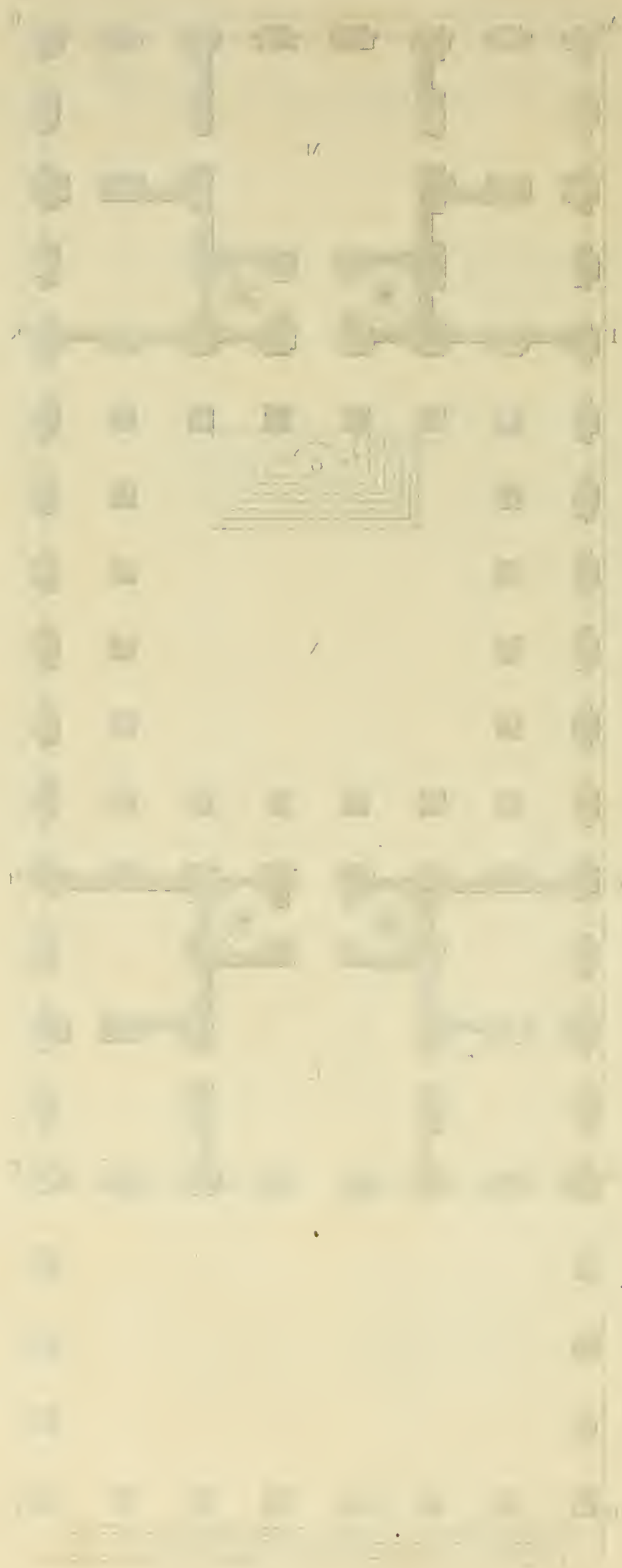




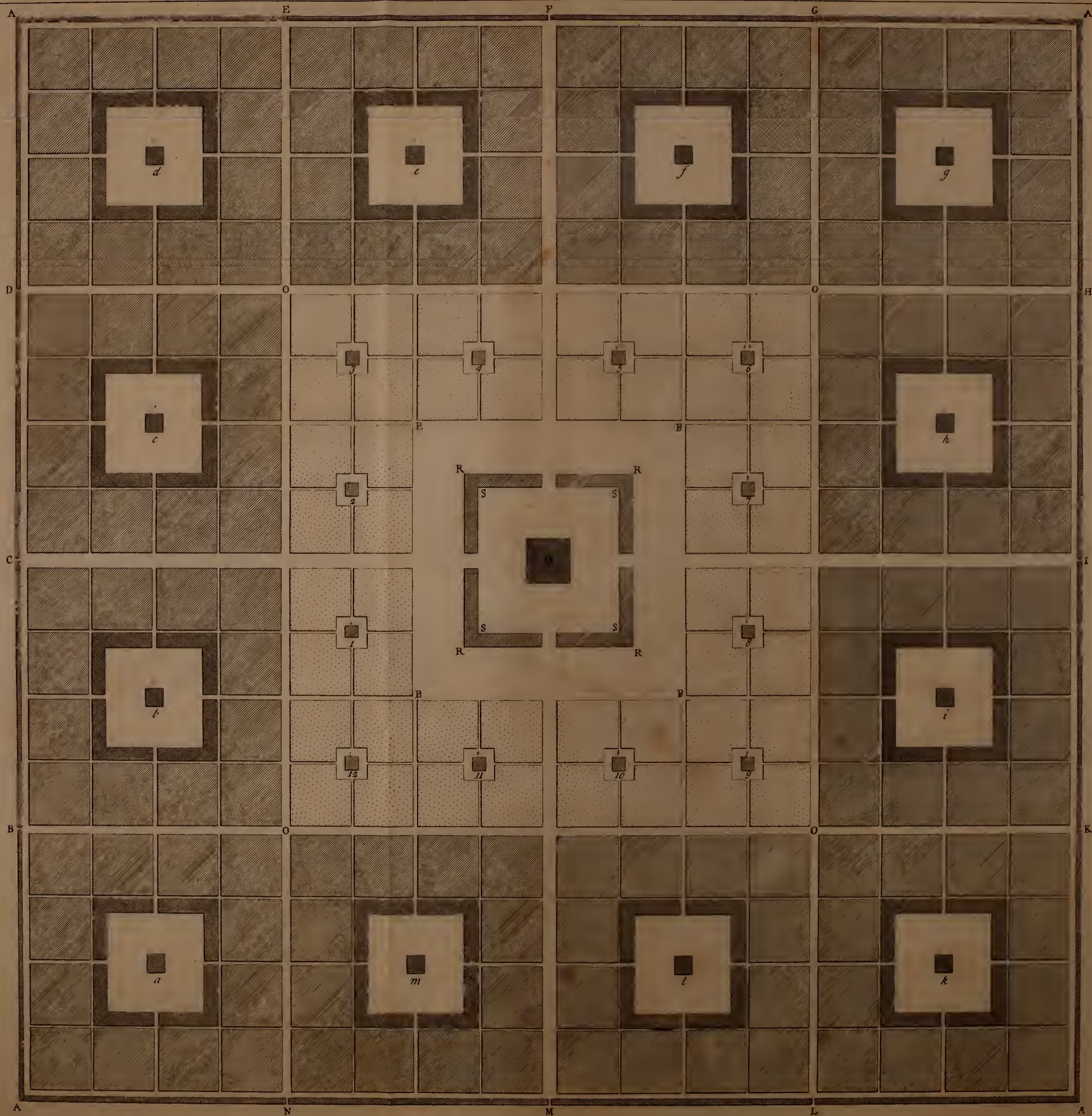




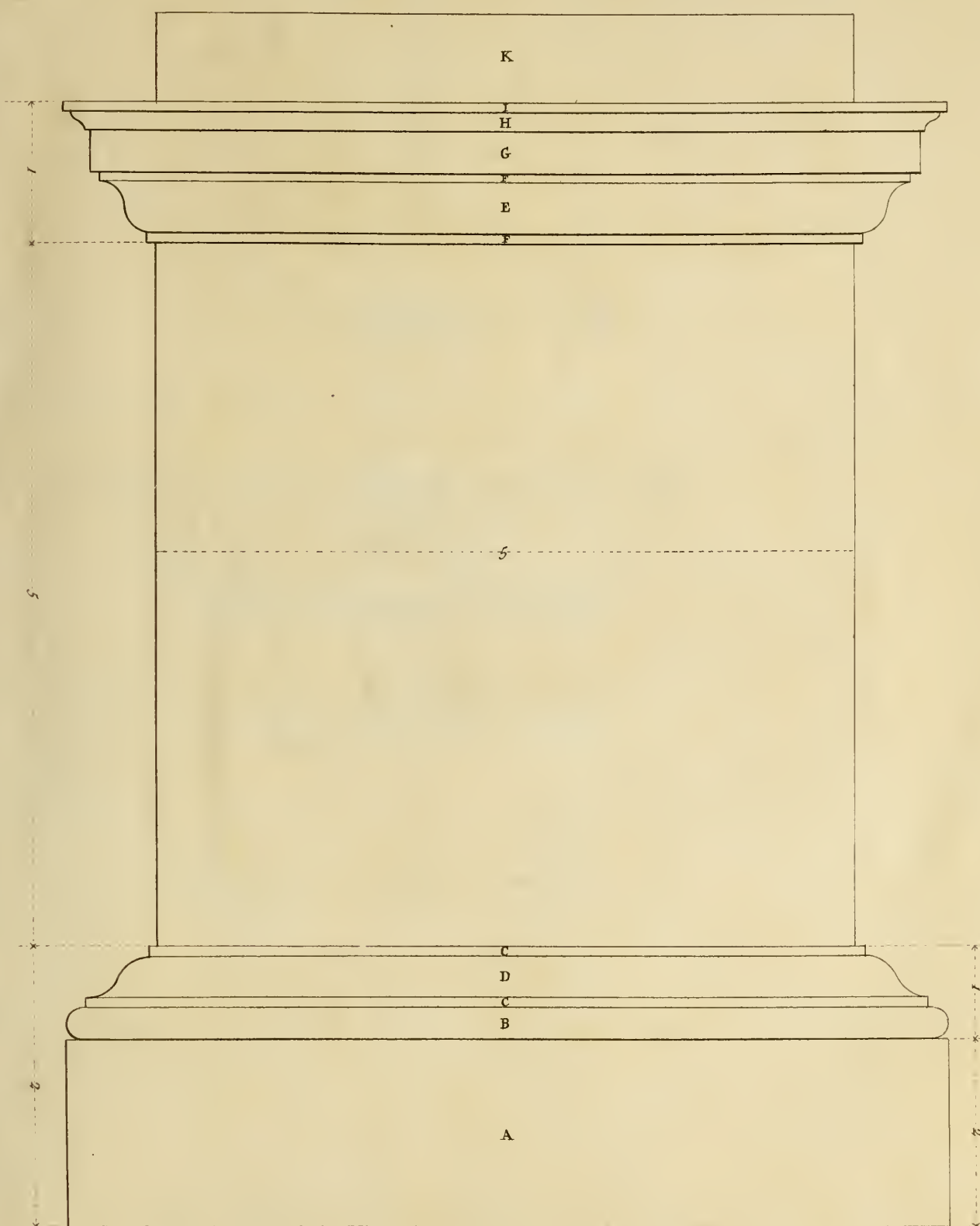


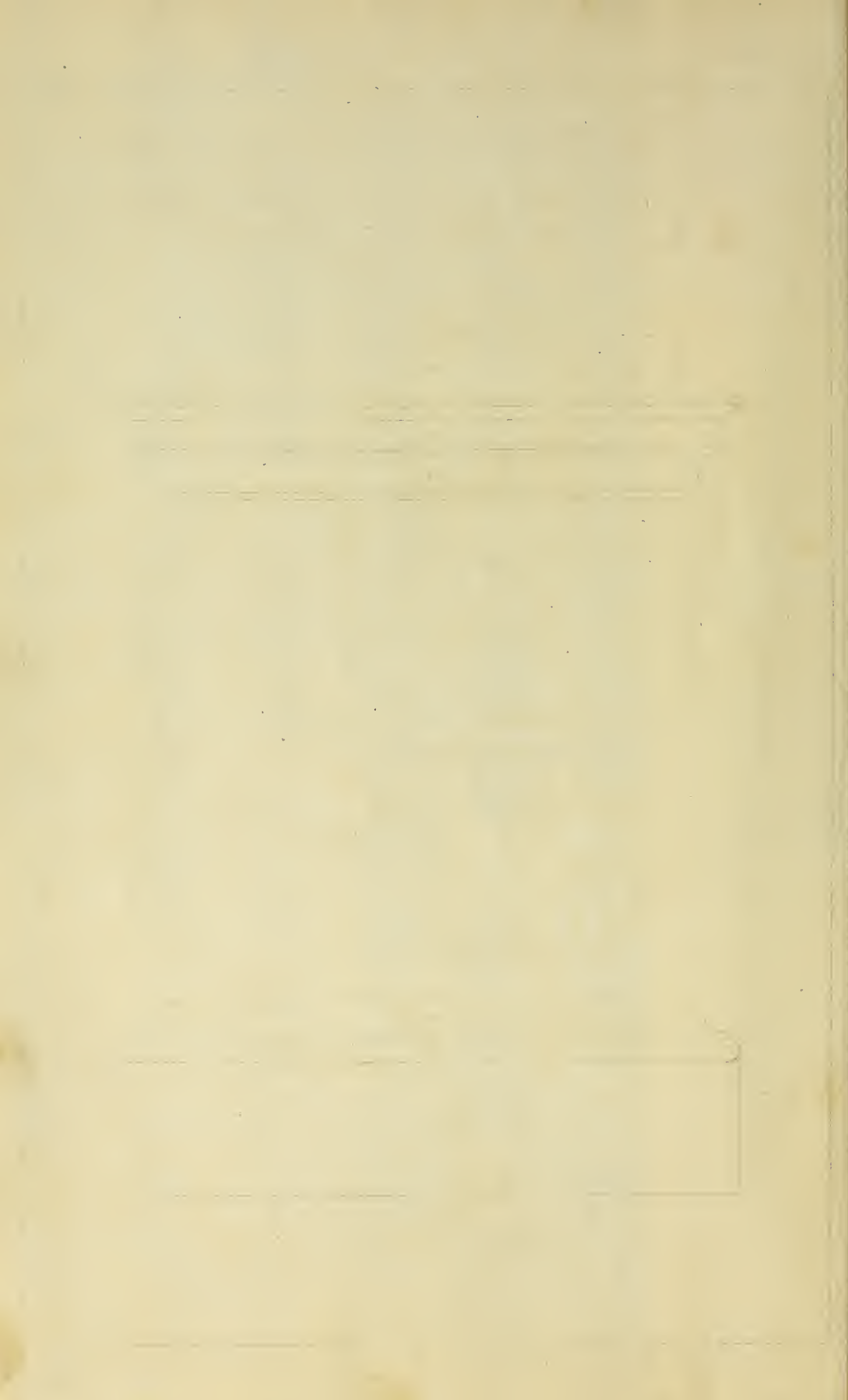


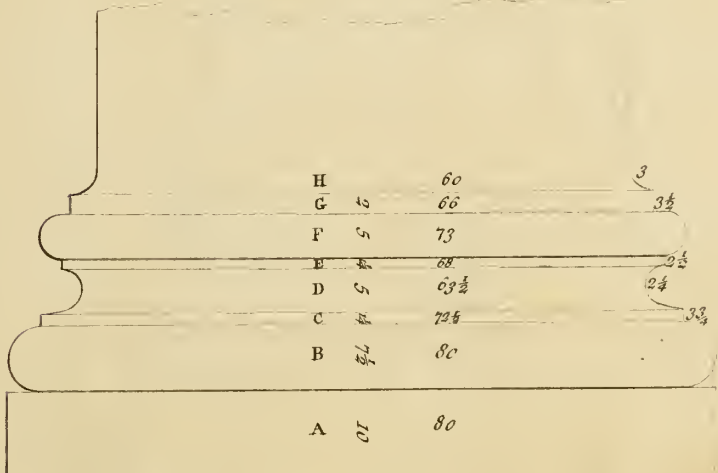
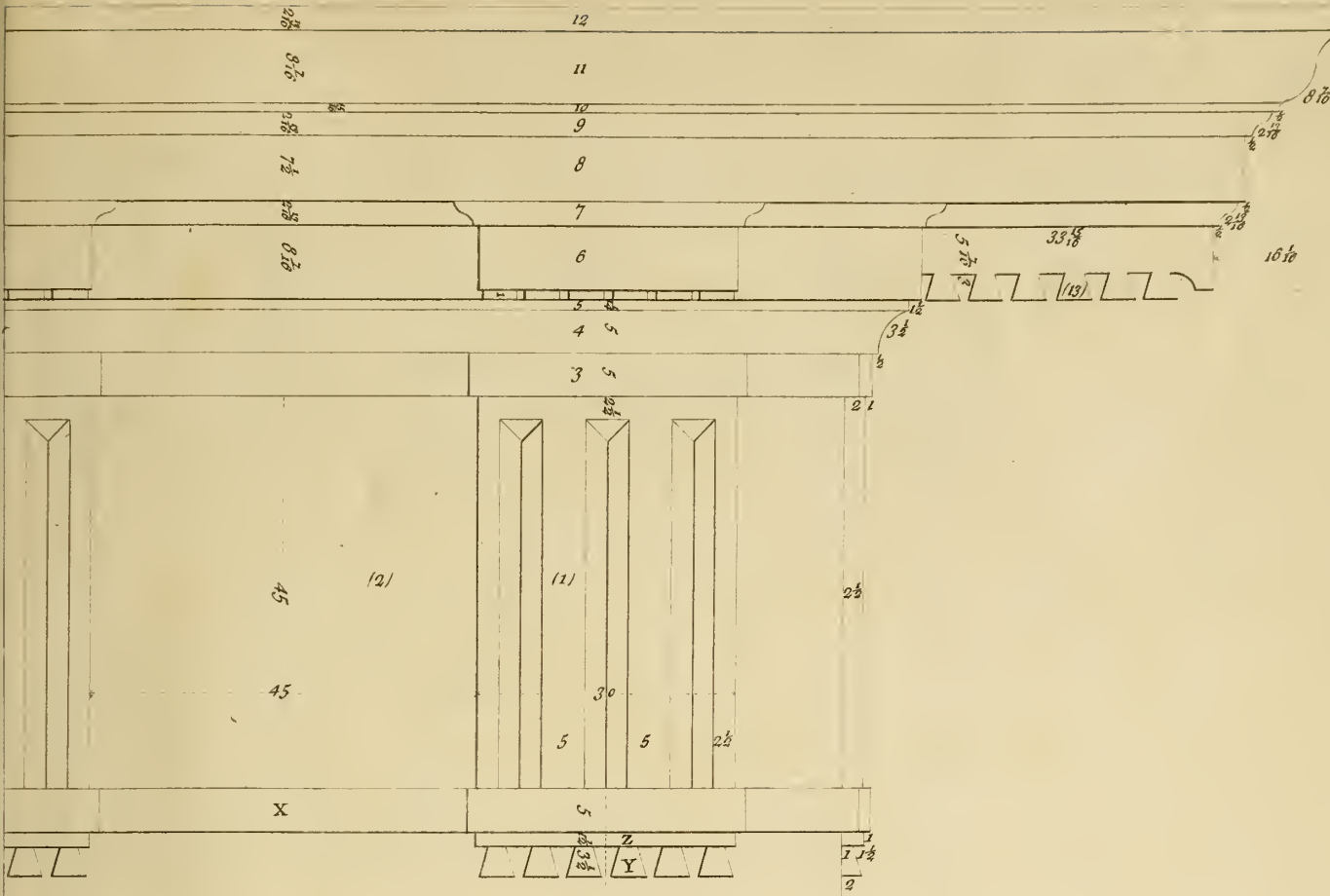


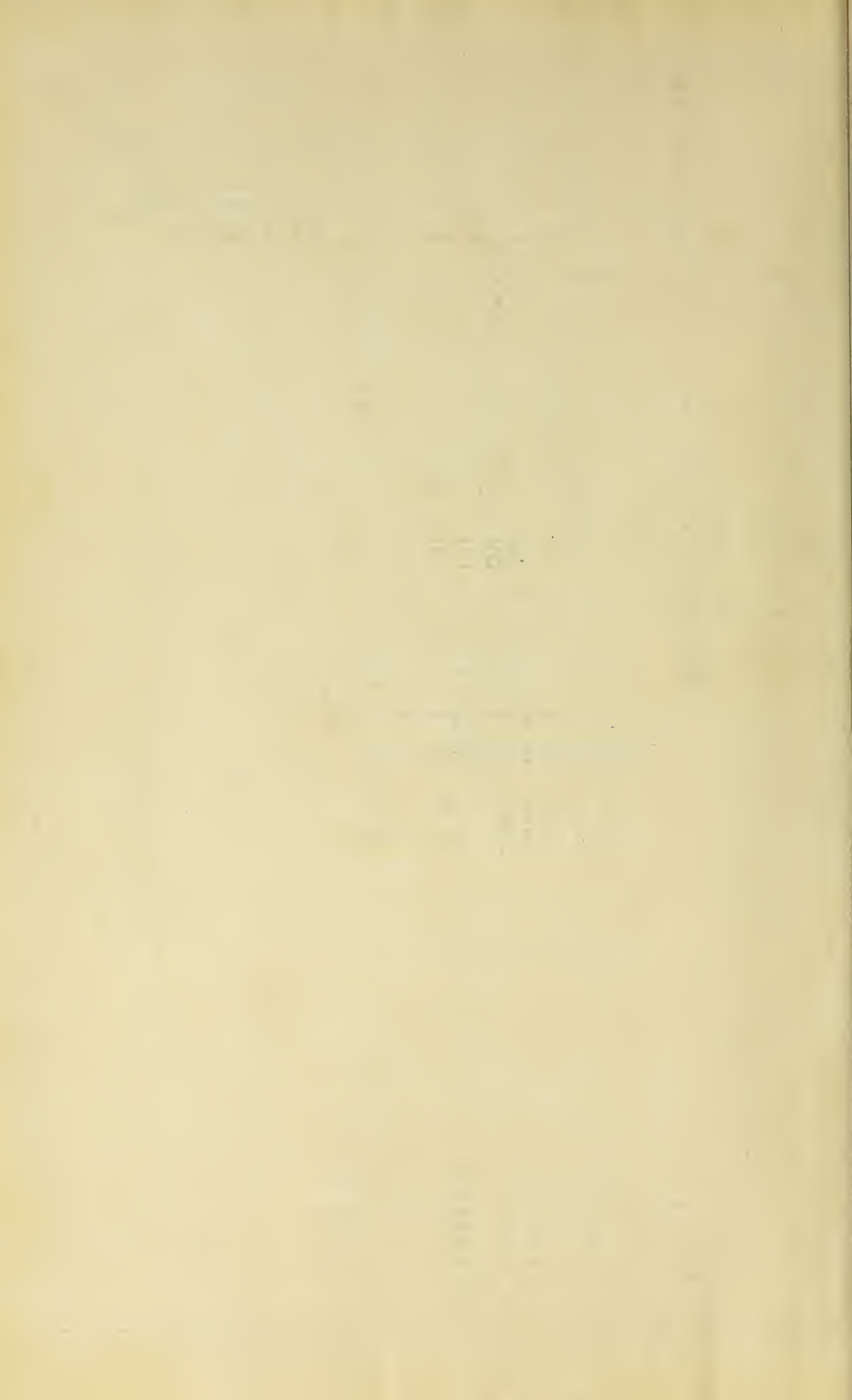












3 3/4

11 1/4

3

12

6 3/8

2

6 1/2

45

5

15

10

2 1/2

7 1/2

8

2

10

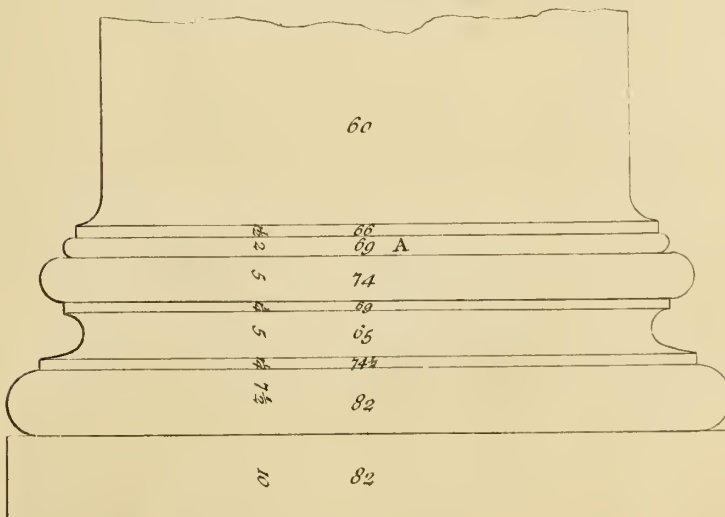
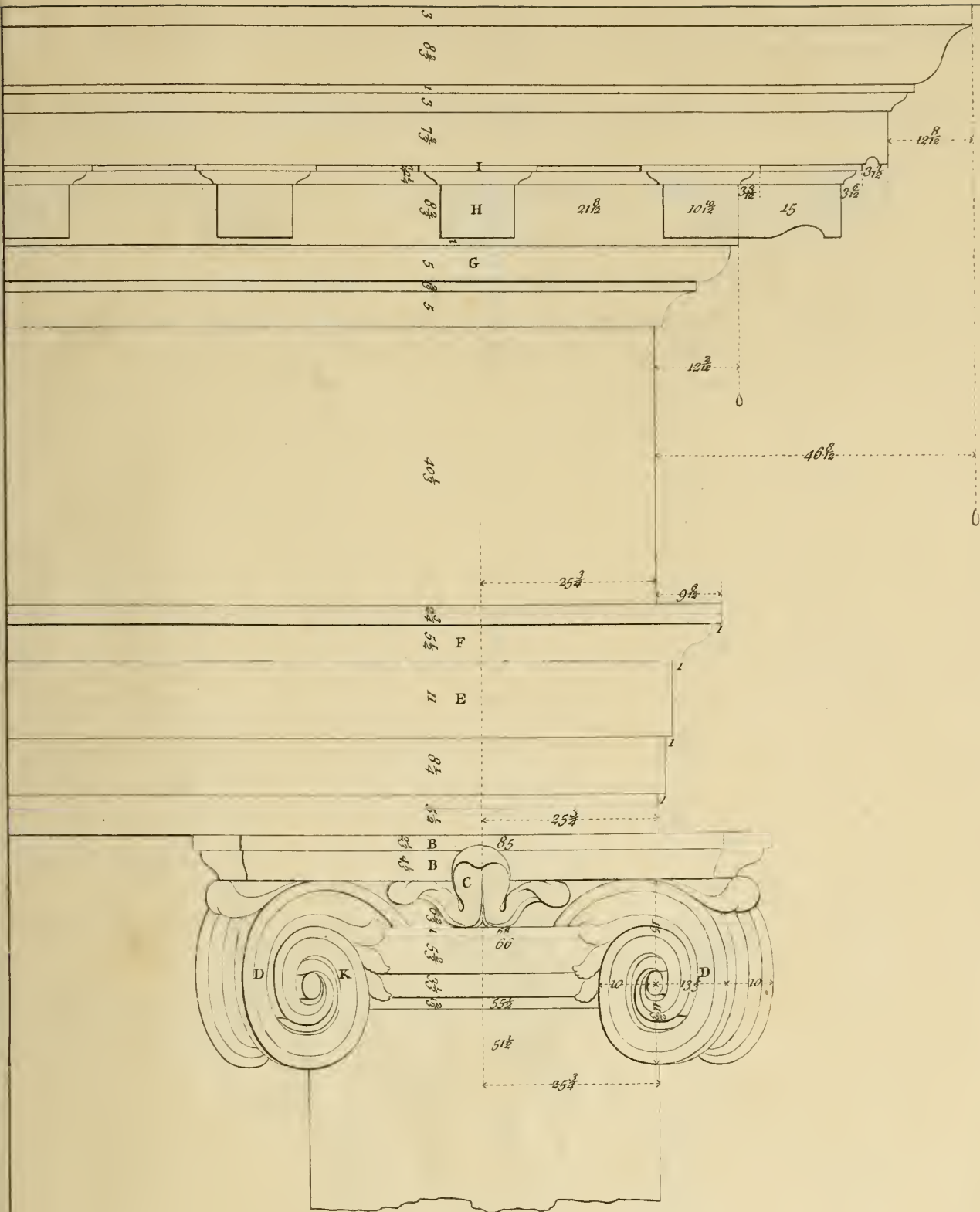
3 1/2

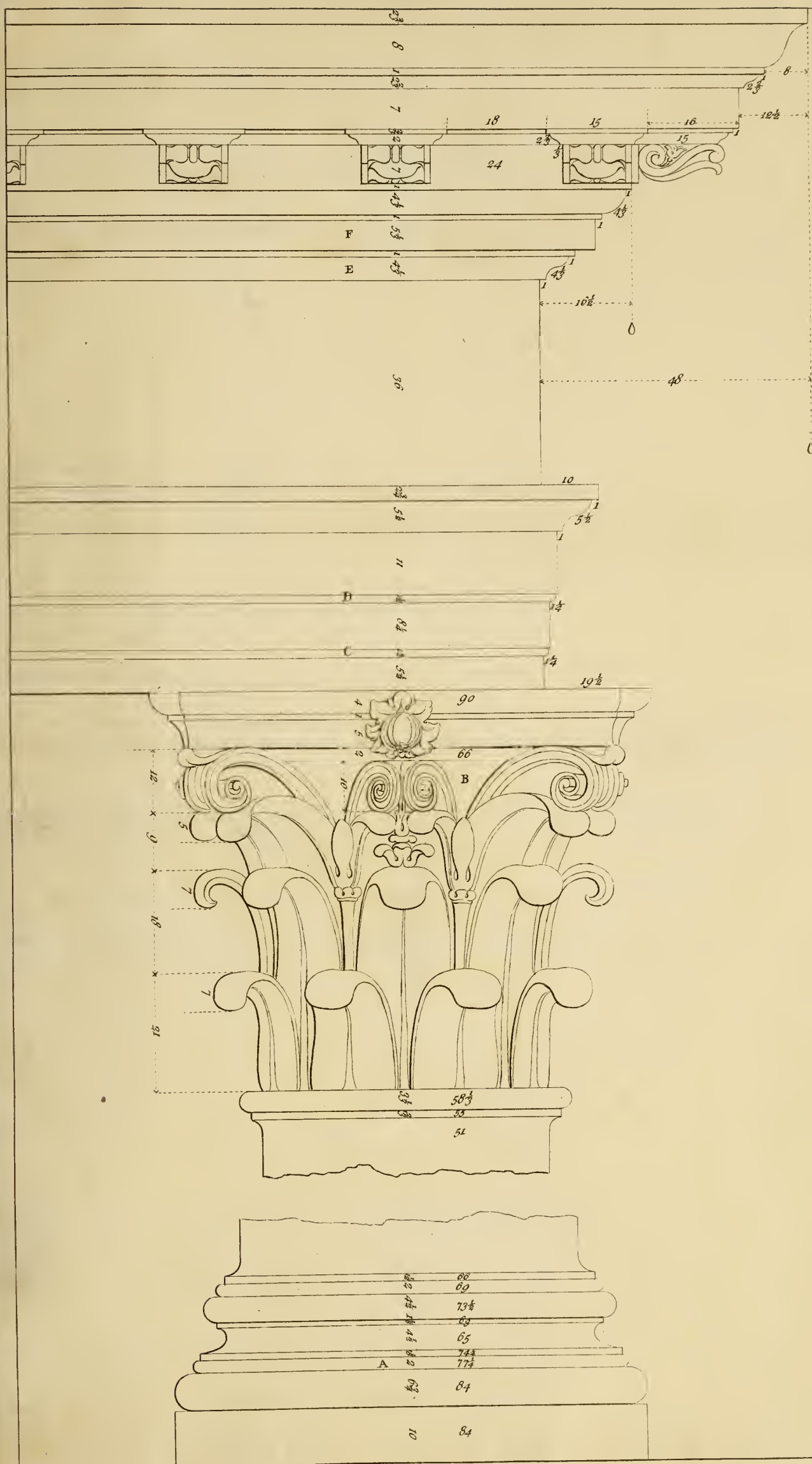
2

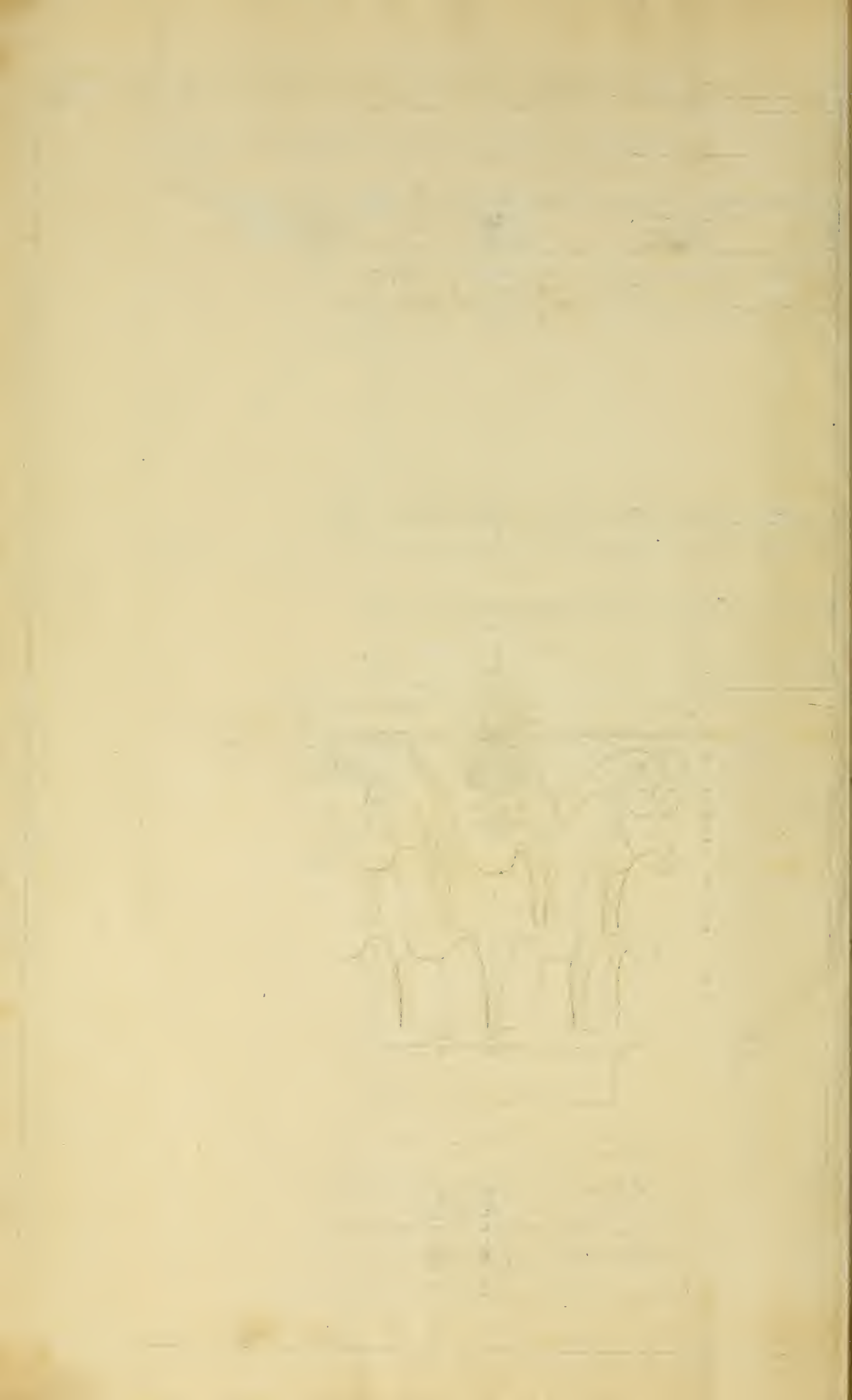
15

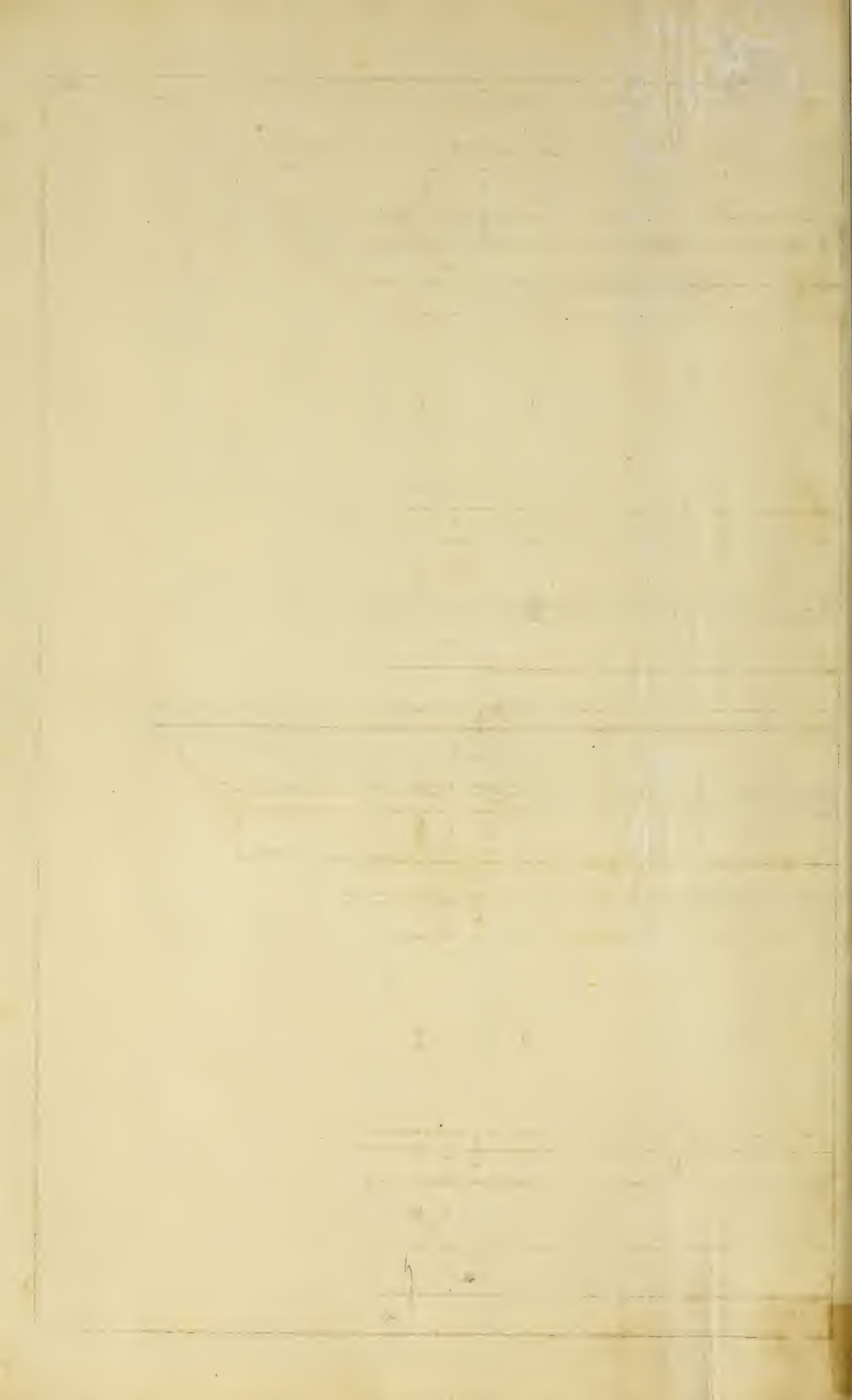
15

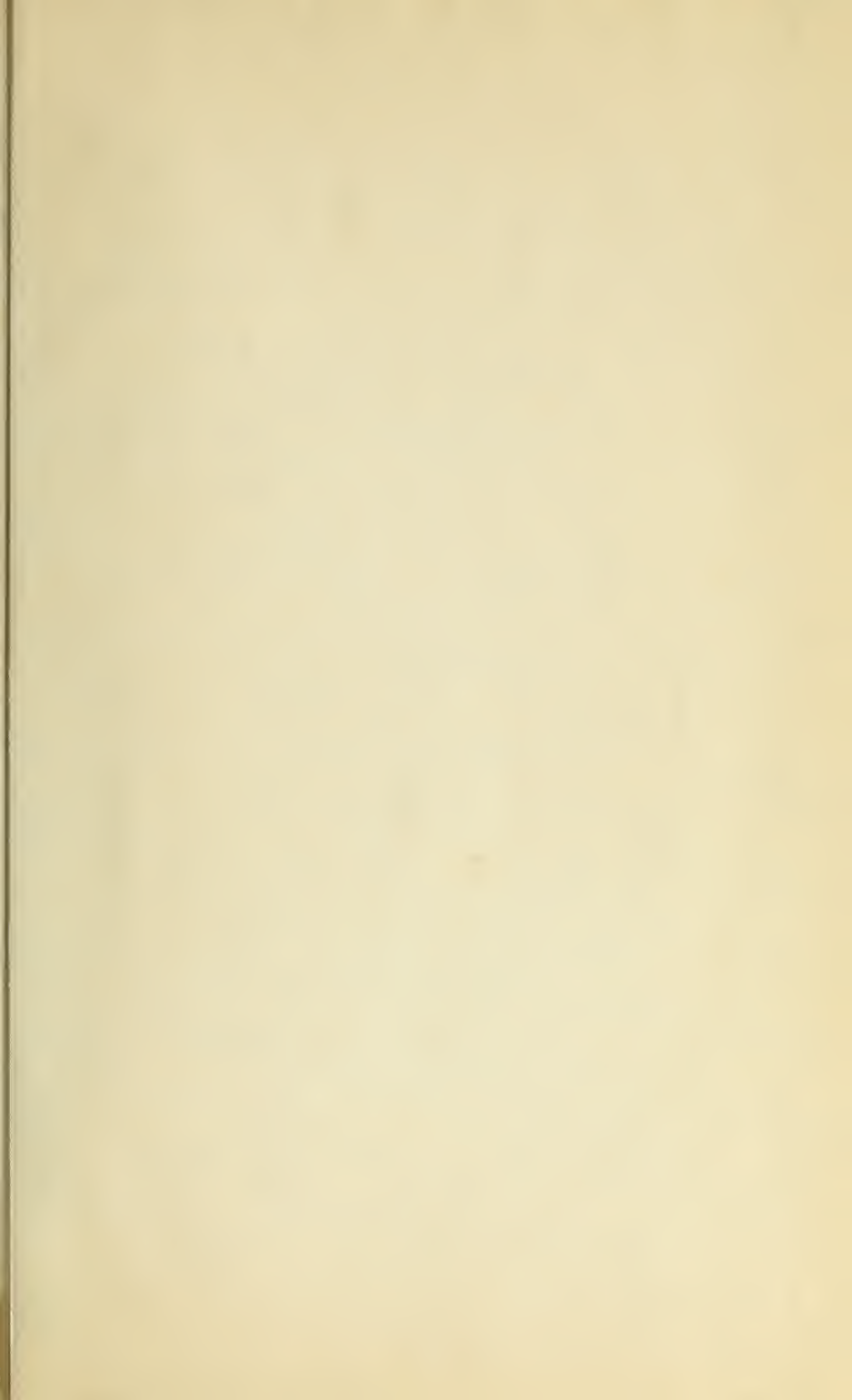














Date Due

[illegible]

Demco 293-5

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

2. Next, it is important to gather relevant information and data. This can be done through research, consultation with experts, or by analyzing existing data sets.

3. Once the information is gathered, the next step is to analyze it. This involves identifying patterns, trends, and relationships that can help in understanding the problem.

4. After analysis, the next step is to develop a solution or plan. This involves identifying the most effective and efficient way to address the problem.

5. Finally, the solution is implemented and the results are evaluated. This involves monitoring the progress and making adjustments as needed to ensure the solution is effective.

3 9090 000 118 352

NA
211
.W8

33524

AUTHOR

Wood

TITLE

Origin of Building

TE DUE

WER NAVE

NA
211
.W8

33524

